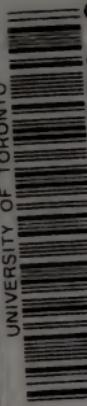


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AN ACCOUNT OF THE Cruel PERSECUTIONS, rais'd by the FRENCH CLERGY, Since their taking Sanctuary here,

A G A I N S T

Several worthy Ministers, Gentlemen, Gentlewomen,
and Tradesmen, Dissenting from their Calvinistical Scheme;
Supported by Evidence.

SHEWING ALSO

The Grossness and Lasciviousness of their Daily
Calumnies against Mr. DE LA PILLONNIERE; for
his being an Enemy to Persecution, and an Avow'd
Friend of All Honest PROTESTANT DISSENTERS.

And Containing

A DETECTION of FRAUD in the Distribution
of the 15000*l.* of the Royal Bounty, Yearly given
to the Poor French Protestant Refugees; and of many
FALSHOODS in the List, printed by the Distributors
thereof.

In Answer to some private Letters of Mr. DE LA CHAPELLE, Minister of the French Church in Artillery-Lane.

*The Whole laid before the ENGLISH NATION, and
the SOBER Part of the FRENCH REFUGEES.*

By CLAUDIOUS REY, a French Layman.

But if that evil Servant shall say in his Heart, My Lord delayeth his coming, And shall begin to smite his Fellow Servants... the Lord of that Servant shall come in a Day when he looketh not for him... And shall cut him asunder, and appoint him his Portion with the Hypocrites: there shall be weeping and gnashing of Teeth, Matt. xxiv. 48, 49, 50, 51.

L O N D O N :

Printed for J. ROBERTS, in Warwick-Lane. 1718.

(Price One Shilling.)

BEQUEST OF

REV. CANON SCADDIN. D. D.





A N
ACCOUNT, &c.
I N A
LETTER to the Reverend
Mr. DE LA CHAPELLE,
French Minister.

REVEREND SIR,



S you, and your Brethren, have given me little or no Satisfaction, not only in Point of Argument, but chiefly with Relation to several weighty Complaints, which Humanity, Justice, and Charity, have prompted me to make to you, and to your *Vestry*, in many private Conversations and Letters that have pass'd between us ; I think it necessary, when those private and gentle Reproofs have so long fail'd me, to cite You, and Them, before the Righteous Tribunal of the *English Nation*, to which you have lately appeal'd ; that it may hear what you have further to say for your selves, or put a stop to your Arbitrary and Unchristian Proceedings.

I shall soon have done with you, as to the Speculative Points, upon which you have chosen to enlarge in your first Letter to me, viz. *The precise degree of Glory, or of Torment, of Souls after Death, until the Day of Judgment*, (as you, who have spoke as their Mouth, have expressed it,) and *Infant-Baptism* ;

Baptism; both because I esteem these Points the most inconsiderable Part by far of our Debate; and because on the one Hand, you grant, as to the former, that it is a thing upon which the Scripture says nothing demonstratively, and you say that it is better to stay for its Decision until the Day of Judgment; and on the other hand, I am too sensible of the vast Disproportion there is between a Tradesman and a learned Divine to enter the Lists with you upon the latter. I am also of Opinion that it will be more honourable for you to do, what hath not yet, as I know of, been done, viz. to answer Bishop Taylor, Mr. Stennet, and Mr. Gale's Works upon that Subject. And therefore, shall take no further Notice of this Part of your Letter, than is necessary to shew the Weakness of your Evasive Answers, and your own Difidence in the Matter; and consequently the greater Unbecomingnes of your hating and persecuting your Brethren and *Fellow Refugees*, for Dissenting from you even in such Things as you express much Uncertainty about, and are not able tolerably to defend against any Man of the most ordinary Learning.

Waving therefore the Learned Part of this Dispute, I propose to say little besides plain Matters of Fact. And I should have left even this alone, was it not that it is the Duty, as well as the Interest, of every Man, in what Station, or of what Profession soever, to oppose with all his Might those two great Destroyers and Enemies of all Religion, and of Mankind, viz. Tyranny, and Persecution. And none, who appears in publick to do this, can, I hope, be accus'd of not keeping within his own Sphere.

But still, I want Words to express how sorry I am to have been forced by you to do it at last in this publick Manner; and consequently to expose a great Part of my own Countrymen, and even the Person of a Reverend Divine, with whom I have been once intimately acquainted; whose well-known Parts and Capacity I have still a very great Opinion of; and by whose Friendly and Learned Conversations I have improved so much, that I shall always be proud to acknowledge, that I am indepted to him for part of that little I know; and even that I have been often confirm'd in those very Principles of Toleration, which you, and many of your Brethren, shew your selves so great Strangers and Enemies to, in your Practice.

What hath encouraged you and them, in that Unjustifiable Course, for these many Years past, is, I suppose, that the

English Nation hath not yet been fully apprized of your Management, and of the several Cruel and Antichristian Facts, the Guilt of which rests upon the *French Clergy*; who have set loose their People against some very honest Men, (even by the Approbation of their worst Enemies,) because they have had the Misfortune to differ from the *French Reform'd Church* in some Points of Religion, some of them more, and others less.

But, as there is nothing more natural, nor more justifiable, for Men that have groan'd a long Time under Oppression, than to lay hold of any proper Opportunity, and to make use of any lawful Methods, to seek for a suitable Relief; so, (now, that the Spirit of the *French Clergy* hath begun to break out in many very remarkable Instances,) we hope, from the universally known Wisdom, Goodness, Charity, and Equity, of the *English* Nation, which hath afforded us a common Shelter, and been so generous to us, that our Benefactors and Protectors will interpose, in such a Manner, as they in their great Wisdom shall think meet, on the behalf of those of us that have dared to shake off the Yoak of your *Calvinistical Scheme*, and to claim the Right of judging for our selves, without taking as the only Standard of Truth the *French Confession of Faith*; and who have boldly declared that we would submit to nothing as a most sure Rule of our Faith but the Holy Bible, and would reject every thing that we our selves should not judge to be therein contain'd, in spite of all the Decisions that You, Reverend Sir, or your *Synods*, have made.

I say, we hope from so excellent and so knowing a Protestant Nation, that is universally acknowledged to be the great Bulwark of *Protestantism* against *Popery*, i. e. of *Christian Liberty* against *Church-Tyranny*, that it will interpose; when it is fully acquainted with such Enormities, committed against these Dissenters from the *French Clergy*, as shall be related, and well attested, in the following Pages.

You your self cannot be ignorant, Reverend Sir, how they have been treated. They have been blacken'd, and render'd odious to their Countrymen by the *French Clergy*, who have *Excommunicated* them, both here, and at *Canterbury*, i. e. deliver'd them over to the *Devil*, and cut off from all Hopes of Salvation, according to the *Popish* and blasphemous Form of *Excommunication* decreed by the *Synod of Aletz*, 1620, and incorporated with the *Canons of Church-Discipline*, by the *National Synod of Charenton*, and

and according to the vulgar People's Notion, which you take so much Pains to infatuate them withal. They afterwards preached many virulent and riotous Sermons against them ; that they might thereby become the common Mark of their *Fellow-Refugees* hatred, and be look'd upon as Monsters fit only for Destruction : which hath had such an Effect, that some have been utterly ruined by it, and others have found it very hard to extricate themselves from those very great Difficulties, that these Mischievous Excommunications, and intoxicating Sermons, had brought upon them. You know, I dare say, that, to this very Day, altho' great Complaints have been constantly made, there never was one single Sermon preached against these Violences in any of the *French Churches* ; which shews, to a Demonstration, that it is the common Act of you all; and that *there is none* amongst you *that hath done good, no not one.* I my self, and others, have urged you, and several *French* Ministers to it ; and the Answer you, and they, generally made was, that there were none but *Socinians* and *Arminians* for an universal Toleration. Others indeed have said they durst not, for fear of being branded as such, and by Consequence of loosing their Livelihood. When the Case is such ; what can we Laymen think of you Gentlemen of the Clergy, but that you are sworn to ruin and destroy, not only all those who dissent from you, but also all those of your own Body, who will not lend you their helping-hand in so good a Work, nor be as mischievous as your selves ? For here is the Argument. Those Dissenters contradict our Interpretations, and Decisions, and by these Means lessen and oppose our Authority ; therefore They are a Pack of damned and Excommunicated Hereticks, a common Nuisance to Humane Society ; therefore, for the common Good, they ought to be Exterminated. But we have not the Civil Power in our Hands ; we have no *Dragoons*, as the late *King of France* had, to destroy them ; What shall we do then ? Why, they must be excommunicated, and cut off from our Communion, as no Christians : they must be branded with all the odious Names and Appellations that Rage and Malice can invent ; they must be calumniated, insulted, abused, after such a Way, and in such a Manner, as the Law cannot reach : They must be undermined in their Business : The Minds of their very Friends, Wives, Children, and Relations, must be alienated from them : In short, all Manner of Ways and Means possible must be made use of

of to ruin them ; to the end that, if they cannot be bent, they may be broken, and that their Chastisement may at least deter others from opposing our Power, and finding Fault with our Doctrines. And this I will venture to say, that the *High-Church* Mob it self is not better taught in this new kind of Christianity, than our People ; who, tho' they are come redhot out of a woeful *Persecution*, are not yet ashamed to shew themselves indeed little better, as far as their Power extends, than their merciless Persecutors.

Now what could these unhappy Dissenters from the *French Clergy* do less, under such a barbarous Usage, than complain to good Men, of which they found a great many that would mourn with them, and commiserate their deplorable Condition in private ? For they durst not do it openly, for fear of incurring the Wrath of such *Inquisitors*, and of being themselves also branded and treated after the same manner, as some of them indeed have been. For, I must do here my honest Countrymen the Justice to say, that the best part of them, who are yet (God be thanked) very numerous, are almost all to a Man in their Hearts for *universal Toleration*, and will by no means do to others that which they themselves would not have others do unto them. But the *Tyranny* of the Generality of the *French Clergy* is such, that few will have the Courage to speak out what they think, and to run the Hazard of being themselves undone, whilst they endeavour to rescue others from their Hands. But yet a Christian Compassion for those whom they thus *Persecute*, hath long since conquer'd all my Fears of them, who, by the good Providence of God, have been able to do me but little Mischief. And therefore, I have often dar'd to complain in very high Terms of these *Misdemeanours* to several *French Ministers*, and Elders of several *French Churches*; but, God knows, to very little purpose. So that I resolved at last to lay these Grievances (as I do now) before the *English Nation*, of whose exceeding Clemency we have experienced so much Good Will, Forbearance, and Charity, far beyond our Deserts, both from High, but especially Low Church-Men, and Dissenters of all Sorts. But as I would try all possible Means, before I came to this Extremity, I resolved to give them notice of this Design ; that we our selves might heal our own Breaches, and stifle for ever these Church-Animosities in a Friendly and Christian way, without giving this Offence to this Nation ; the best part of which it is so much our Interest

rest not to displease, as it would be our Glory to imitate: And accordingly I wrote a Letter, dated the 21st of June last, to the *Vestry* of that Church to which my Family belongs; of which I shall insert here the most important Heads, as well as of the Answer that you, *Reverend Sir*, have been pleas'd to return.

I Called upon your Vestry to prove, ‘That *Infant Baptism* ‘is an Evangelical Ordinance, that is to say, that there ‘is at least one express Command, or a plain Instance in the ‘New Testament, that proves and establishes that Ordin-‘nance, in an undoubted Manner. And also, (which I ‘chiefly insisted upon, as being the most important of all,) ‘That the Orthodox ought, or may, inflict any Civil Penal-‘ties to Hereticks, but Death; which, according to ‘Mr. Graverol, and our Modern Ministers, is the only ‘thing that ought to be deemed Persecution.

After I had called upon your Vestry, Reverend Sir, to prove these Things, I proceeded as follows.

‘The Evils, that have flown from this persecuting Do-‘ctrine, force me to dwell a little upon it. I shall say ‘then in a few Words, that our *French* People have done ‘all the Mischief they could to those, whom they are ‘pleased to deem Hereticks, in this Country; by excom-‘municating them first, (tho’ contrary to the Laws of this ‘Land,) and thereby rendering them infamous, and odious ‘to their Neighbours, their Relations, and to their best ‘Friends, and doing all that lies in their Power, to de-‘prive them, and their Families, of the lawful Means of ‘getting their Subsistence: which has had too much Suc-‘cess upon several of them, who have suffered extremely, ‘and suffer still. They have caused several to be pressed away ‘in the Government’s Service: they have stoned others in ‘the Streets, calling them *Dogs of Hereticks*, (*chiens d’ Her-‘tiques*,) and saying they would willingly pay for so much ‘Rope as would hang them, or so much Wood as would burn ‘them. Others go even so far as to arraign the Government, ‘saying that it doth very ill to suffer them; that it ought ‘to banish them out of the Kingdom, or put them all in ‘an old broken Vessel, and sink them into the bottom ‘of the Sea. Give me Leave, Gentlemen, also to tell you ‘the Treatment I have met with my self, and how far I ‘have deserved it from our *French* People: As soon as I ‘began to set up, they began also to attack me by a general ‘Assault

' Assault on every side ; by calumniating me in a most cruel
 ' manner ; saying to those I deal with, to my Customers,
 ' and even to several of my Work-Men, That I had been
 ' dipped into an Horse-pond ; that I was a *Jesuit*, a *Soci-*
nian ; that I denied the Resurrection of the Dead, and
 ' a Life to come ; that I was an Atheist, and believed no-
 ' thing that is written in the Bible ; and that I believed
 ' neither God, nor Devil. And altho' they have miscar-
 ' ried almost in all their (I had almost said devilish) Un-
 ' dertakings, yet they never fail'd to lay hold of the least
 ' Opportunity to blacken me, as much as it lies in their
 ' Power. For I was no sooner come to live where I do
 ' now, than our *French* People went to my Landlord, and
 ' told him these fine things, in order to make him turn me out
 ' of my House. But, as My Landlord is a Man of Sense, I un-
 ' deceiv'd him easily of these Calumnies. When I begin
 ' to deal with any one, or when I get a new Customer, I
 ' may almost depend to hear the same News from our Gen-
 ' tlemen. No longer ago than the last Week, an *English*
 ' Merchant told me that our *French* People had entertained
 ' him with the same Stories. Another of the same Trade,
 ' who deals much with *French* People, refused in a civil
 ' manner to deal with me about nine Months ago, tho' I
 ' asked no Credit of him. The Case being thus, I be-
 ' feech you, Gentlemen, to tell me in Conscience, whe-
 ' ther the Papists themselves can say, or do, any thing
 ' worse, in a Country where they have not the Civil Pow-
 ' er in their Hands ? That which renders this Persecution
 ' yet more crying, and more odious, than it is even in it
 ' self, are the Circumstances that attend it : Such as its co-
 ' ming from one of the most polite People, who are natu-
 ' rally civil and courteous, and who themselves have lost
 ' their Estates, and what was most dear to them in this
 ' World, by Persecution. And that which aggravates its
 ' Cruelty yet more, if it is possible, and which is yet more
 ' surprizing, is, that this is done in a Free Country, and
 ' in a Reign, the most mild, and the most clement, that
 ' ever was perhaps in the World ; and in which they them-
 ' selves are protected : A Country, wherein all Dissenters,
 ' even from the Established Church, enjoy a perfect Tran-
 ' quillity. So that I find my Self forc'd, with an extreme
 ' Sorrow, to say, that our *French* People, together with the
 ' Jacobites, and the Papists, are the only Persecutors that
 ' are in these Kingdoms. I am sorry moreover to be forc'd

' here to break through the Rules of ordinary Modesty and Decency, in adding, that I have behaved my self towards my Countrymen, without Distinction, in a quite different manner; that I have done them all the Services that it has been in my Power to do them, upon all Occasions that have offered themselves, notwithstanding their ill Treatment: Which, I hope, I shall ever do, let what will happen. For, I am resolved, with the Assistance of God, never to loose the Sight of my Blessed Saviour's Example . . .

' Before I take my Leave, I must tell you that I cannot conclude this Letter, without telling you, Gentlemen that are Ministers, freely, and as a Friend, That those whom you deem Hereticks are weary of being persecuted by their Fellow-Refugees; and that, in the Reign of a Prince, who seeks nothing more than to be the common Father of all his Subjects. So that, if you do not remedy these things speedily, they will find themselves forced against their Will to appeal to the Nation, that it may judge of their Cause. Indeed I see no Medium. You must declare your selves for one Side, or for the other; that is to say, Either you must prove by the Scripture, as I have said before, that the Orthodox ought to inflict any Civil Penalties on Hereticks, when they have the Civil Power in their Hands; and, when they have it not, that they ought to treat them in the same manner as you treat those whom you are pleased to deem such: Or else, you must condemn that persecuting Doctrine, by preaching it down, as absurd, and inconsistent with true Christianity; in such a manner, that your People may, and till such a time, that they actually do, throw off that Popish Prejudice, that has occasioned so many Evils, and kindled so great Animosities among Protestants. By these Means we may very well hope to live peaceably one with another, as true Christians ought to do, according to the Example of that brave Nation that protects us, (for I do not mean here the Jacobites, nor the Papists.) Or, if we cannot come to a perfect Union of Sentiments, which there is no likelihood of in this Life; (because we neither see, nor think alike; because, whilst we are on this Side the Grave, we know but in part, and see but through a Glass darkly; and because it would be one of the greatest Wonders in this World, to find all Men conclude always rightly, from such Principles as they have, and never shall have, in this Life, but an imperfect

' Know-

' Knowledge of.) If, I say, *Reverend Sirs*, we cannot come to a perfect Uniformity, yet, at least, we may come to that Unity, which is essential to true Christianity, and which is the grand, if not the only, Character, that ought to distinguish the true Disciples of Jesus Christ from those that are not so; and which consists in *Loving one another, so as Christ also hath loved us.* For, as Jesus Christ himself says; *by this shall all Men know that ye are my Disciples, if ye have Love one towards another.* I conclude by saying, that, as there is nothing, on the one Hand, that ought to prevent your coming into this Christian Scheme; so, on the other Hand, you have the Examples of a Cloud of Christian Heroes, that declare openly for this excellent Method, both in this Kingdom, and beyond Sea; having at their Head one of the greatest Princes of Europe, who is a thorough Protestant, and may justly be deem'd the *Solomon* of these Days, &c.

What Answer you are pleased to give to all this, Reverend Sir, is contain'd in the 18th. and 19th Pages of your first Letter to me, and is as follows.

' I shall make it appear that *Infant-Baptism* is well enough grounded in the holy Scripture, to justify our Practice thereof; so that it obliges us to treat the *Anabaptists* Opinion as an Error; but we do not treat it as an Heresy. 2dly, I shall take great care not to prove, as you call upon me to do, That "the Orthodox have a Right to inflict any Civil Penalties on Hereticks, Death only excepted; which, according to Mr. Graverol, and our modern Ministers, is the only thing that ought to be deemed Persecution." But if you like to go on in this sort of Dispute, I shall shew that Hereticks are themselves more animated with the Spirit of Persecution, than those whom you are pleased to call Orthodox; that those Hereticks are so ticklish, and so uneasy, whilst they are undermost, that it is a great Happiness for us that they have not the Power in their Hands; that the Modern Ministers will carry Tolerance and Moderation too far, if they do not oppose, with all their Might, a P A C K of I know not who, who stir Heaven and Earth, to render them insupportable to the Nation, and to have them exterminated by it; that it might very well happen that the Hereticks themselves should be comprehended in the *Slaughter* of the Orthodox. And I hope that you, Sir, will have too much Wisdom, Prudence, and Charity, to contribute your Time, and your

‘ Money, towards the executing of so barbarous a Design.’

I can assure you, Reverend Sir, that I have consider'd this Passage of your Letter several times over, with all the Attention I was capable of; and I am sorry to tell you, that the best Judgment I can make of it is, that I hardly ever saw so much of every thing that is bad, in so few Lines.

You say that *you shall make it appear, &c.* I hope, good Sir, you do not mean that you'll make it appear to those that you have already brought strongly to believe that it appears so to them? If so, your design'd Treatise will be very near a-kin to a Popish Sermon that I heard once. The Priest preached upon Transubstantiation; and I doubt not, He made it appear to his Congregation, (but not to me,) that it was well enough grounded in the holy Scripture; enough, I say, to justify their believing it. No Wonder, considering that his People believed it before-hand, and, for ought I know, better than the Priest himself did, who perhaps believed nothing of it, altho' he earnestly preached it to others.

These Words of yours, *well enough grounded,* shew how doubtful you your selves are in those controversial Points. And yet these are the Points, which you inforce upon your Hearers, so far as to incense them against your Dissenters therein. But pray, Reverend Sir, what could be the Reason of your changing my Words, and answering that *Infant-Baptism is well enough grounded in the holy Scripture,* whilst my Question was, whether it be well grounded in the *New Testament?* As for my part, I had no Cunning in it. For I thought then, and I do think still, that the only proper Book to be made use of, to prove any Ordinance in the Christian Religion, is the *New Testament.* And I will venture to say, that, if the *New Testament* is too scanty for this your Purpose, (which you seem to be sensible of,) the rest of the Scripture will do you but very little Service: And, I believe, you'll find it so, when you come to write your Treatise. But to come to the Matter it self:

I had demanded only one Express Command, or one single Instance, in the *New Testament*, that proves the Necessity of *Infant-Baptism*. I verily think, I could ask for no less: and yet you are not so good, as to point out any such. Pray, Reverend Sir, consider it over again, and see whether such an Ordinance, as one of the Two Sacraments in the Christian Religion, can stand, without either one single

single express Command, or one single Instance, by which you can make it undoubtedly appear, that at least one Infant was either baptized in Fact, or commanded to be so. I think this is very intelligible. The Answer then ought to have been as plain; that is, if there is such a Command, or Instance, or both, you ought to have produced the Gospel, the Epistle, or any other Book of the New Testament, the Chapter, and Verse, where such a Command, or Instance, is to be found; and then, you would have carried your Point, and answer'd my Question fully: which, I dare say, you wou'd have done if you could. But if you are sensible that you are utterly unable to do either, ought not you, as a faithful Minister of the Gospel, answer fairly and ingenuously, that Infant-Baptism is not at all grounded in the *New Testament*? But instead of that, you say, you'll write a Treatise to shew that *Infant-Baptism is well enough grounded in the Holy Scripture, to justify your Practice thereof.* Pardon me, Reverend Sir, if I wonder to see a French Protestant Divine, who glories in the Fifth Article of his Confession of Faith, *viz.* That the *Holy Scripture is the Rule of all Truth*; That it contains all that is necessary for the Service of God, and for our Salvation; That it is not lawful for Men, nor even for Angels themselves, to add thereunto, nor to diminish therefrom, nor to alter any thing thereof: Pardon me, Reverend Sir, I say, if I wonder to see a French Protestant Divine declare THIS to God, and the World; and yet in the same Breath say, that he will make it appear that *Infant-Baptism is well enough grounded in the Scripture*, without pretending so much as to have one single express Command, or one single Instance, in the New Testament for the Proof thereof. By what fine Logick you can make this appear, I confess, I am not able to see. This Argument might do well enough in the Mouth of a Popish Priest; because he has Tradition to help him out. But from a Protestant Divine, that disowns Tradition for a certain Rule in Matters of Faith, or Practice, I profess once more, it sounds very odd to me. And, after this way of proving the Ordinances of the Christian Religion, it will be very easy for Papists to prove their Seven Sacraments; and not only that, but almost any thing that they shall have a mind to. I wish, Reverend Sir, that you, and your Brethren, would be so kind as to consider impartially, and answer fairly, the Objections that Mr. Bossuet Bishop of Meaux, and Father Maimbourg, have made to your rejecting the

the Traditions of the Fathers, and yet holding in common with the Papists such Doctrines, as are not Defensible without those Traditions.

But, Reverend Sir, since you design to write a Treatise, in order to shew that *Infant-Baptism is well enough grounded in the Holy Scripture*, without any one Command, or Instance, out of the New Testament to support it, I must tell you that I shall not be your Adversary. For, a Treatise of that Nature must of course be too puzzling for me, who endeavour to take my Notions of Religion wholly from that sacred Book. But, after all, if you are still resolv'd to shew the World your Skill in Antiquity, I have already nam'd to you such Writers, as will match you better than I can. I have now done with the first Head of your Answer; the Meaning of which, I beg Leave to lay before the World, in order to raise its Expectation of your intended Treatise. And, as far as I can apprehend it, it is this :

I shall make it appear, to those to whom it appears already, that Infant-Baptism is well enough grounded in the Holy Scripture, without any one Command, or Instance, in the New Testament to support it ; enough, I say, to justify our Practice thereof to our selves ; and therefore we are obliged to treat the Anabaptists Opinion as an Error, but we do not treat it, at present, as an Heresy ; because they are protected here ; and also because they have on their side, both Command, and Example in the New Testament, for their Groundless Opinion.

I come now, Reverend Sir, to the Second and Main Part of the afore-cited Passage of your Letter ; which is such a Master-piece of Prevarication, of malicious Defamation, and weak Sophistry, that I greatly question whether the Hellish Community it self (as your great Champion Mr. Dubourdieu calls the Society of Jesuits) can go beyond it : And I must own, that, had it been writ by a certain Convert, I could not help thinking him worthy of the first Preferments of that Fraternity.

1. You say, you shall never undertake to prove . . . that the Orthodox have a Right to inflict any Civil Penalties on Heretics, &c. No : What is the Matter now, Reverend Sir ? Is this Doctrine, that hath been your Darling in the Time of your Prosperity, and your excessive Fondness for which hath not been able to overcome the Sense of your late Calamities, become on a sudden unfashionable ? Is it become so, since Mr. Graverol (whom your New Champion, the Reverend Mr.

Lions, the same who hath boasted of 'having had many Encounters with the Refugee-Tribe in behalf of Mr. De la Pillonniere, calls one of the poorest paultry Writers in the World) hath publish'd his Book, or rather since that Convert hath published his solid and crushing Answer to it. But if so, and if you are now so much awed, as to declare, that *you shall never undertake to prove that the Orthodox*, &c. why then do you venture to practise that Doctrine, which you are ashamed to defend ? Why do not you join with that honest and truly Protestant Convert, in crying it down ? Why do not you order a publick Fast, (as I hear your penitent Brethren the Calvinists honestly did some Years ago in New England,) and mourn over your former enormous Proceedings ? Why, instead of either defending openly against him, or giving up fairly, that mischievous Doctrine, do you shew your selves as conscious of its Heinousness, as you are still unwilling to part with it : and why do you make up your want of Argument, or even Pretences, to support it, by the united Force of your Railing ? Your sacred Brotherhood hath been seen, for almost these two Years past, and is seen still, not only to borrow Calumnies from the Mouth of some worthless English High-Churchmen and Jacobites, but greatly to improve upon them, and to keep them up ; even long after they have been dead among the English. They have been seen to Cook-up False Oaths, and to hurry to and fro, in a Jesuitical Manner, from House to House, and from Coffee-House to Coffee-House, in order to tear to pieces the Reputation of that Invulnerable Convert, by whispering about that he is an Emissary of the Hellish Society, an Arian, a Socinian, and God knows what ! only because they are sensible they can no otherwise defend against him that infamous Doctrine, which they are angry they have been call'd so publickly and so loudly to give up, or to justify. This I know, and this you know, you your self have done, Reverend Sir ; and as you have met with the Scorn of the few, whilst you have got the Applause of the many, no wonder if you are grown so shy, and if you declare that *you shall never undertake to prove that the Orthodox ought*, &c. But what must we Laymen think of a Doctrine, that dares no more shew its Head ; of a Convert, who hath despis'd Church-Allurements, and Church-Rage, to defend us from Church-Persecution, and Church-Tyranny ; and of many of you Gentlemen of the Clergy, who have stirr'd Heaven and Earth to ruin him, in order to save your Diana,

i. e.

i.e. your *Calvinistical many-headed Popedom*, or Encroachments upon the Civil and Religious Rights of the Laity?

But give me leave to ask you another Question, Rev. Sir, Whence is it that you are *now resolved not to undertake to prove that the Orthodox, &c.* whilst you can remember that I have often heard you in private Conversations, (of which I shall give a fuller Account afterwards) prove very learnedly and very well that the Orthodox have no Right to inflict any Civil Penalties on Heretics; and not only highly praise Mr. Baile's Philosophical Commentary, but warmly say much the same Things in behalf of an Universal Toleration, as have now brought down your Wrath upon the aforesaid Convert? Then, I can testify that you had no Awe, nor Shyness upon you: Which shews that you knew you maintain'd then the true and honourable side of the Question; which Party-Interest, or Party-Fury, may have now allur'd, or compelled you to forsake, but hath by no means enabled you to disprove.

2. You say that *you shall never undertake to prove, as I call upon you to do, that the Orthodox have a Right, &c.* I have call'd upon you to do no such thing, Reverend Sir; for, I never require from any one what I know, and what every Man of common Understanding must know, to be impossible for him to do. And I could no more require from you to prove this, than to prove that Murder, and Slander, and all other Immoralities, are lawful, or commanded by God; but I complained only of your Practice, which I knew to be highly criminal, and utterly unjustifiable. That I desired something of you, and of five others of your Brethren, is very true: but it was quite different from what you say I did. For, in the latter Part of my Letter, after having warned you that those persecuted People were tired of Suffering, I said: *Indeed I see no Medium: you must declare for one side, or the other; that is to say, either you must prove, that the Orthodox, &c. or else you must condemn that Doctrine, by preaching it down, as absurd, and inconsistent with true Christianity; in such a manner that they may, and till such time as they actually do, come off from that Popish Prejudice, &c.* This I desired indeed, and do desire still. But, tho' it is as unavoidable for you, as it is reasonable for me to desire you, to do one of these two things; all your Answer, in other Words, is, that *you shall never undertake to do either of them.* What could a Popish Monk, or Jesuit, in a Protestant Dress, answer worse than this, I am at a Loss to imagine. But I must follow you Step by Step.

3. You say that *you shall never undertake to prove, as I call upon*

upon you to do, (then comes my whole Question) ‘whether the Orthodox have a Right to inflict any Civil Penalties on Hereticks, Death excepted; which, according to Mr. Graverol, and our Modern Ministers, is the only thing that ought to be deemed Persecution. Here I did charge Mr. Graverol, you, and the Generality of your Brethren, with two things. The first was, that you persecuted those that dissented from you, as I had explained it in my Letter. The second was, that you deemed nothing Persecution, but Death. To these two things, again, Reverend Sir, you are pleased to return no manner of Answer; no, not so much as to deny either of them; which shews that I had charged you rightly. But according to your evasive and jesuitical way, you run to quite another Point, which is entirely beside the Question, and say, *That you'll shew on the contrary, that Hereticks are themselves more animated with the Spirit of Persecution, than those whom I am pleased to call Orthodox.* Suppose you do, Reverend Sir, what then? Will you infer from thence that one Evil must justify another Evil? But pray, whom do you mean by this Word, Heretick? Do you mean that Set of Men in whose Behalf I write? If you do, their Case is very hard indeed. For, as if it was not enough to persecute them to the utmost of your Power, you would have them look'd upon as greater Persecutors than your selves; which is the greatest Aggravation that can be to their Sufferings; and if true, would, in great Measure, justify your Retaliation upon them. But I challenge you, and all your Brethren, to make good that Assertion: which I know you cannot. For, as they have never Persecuted, (*i. e.* Excommunicated, Defam'd, Ruin'd, &c.) so, they exclaim against all manner of Persecution, (which you do not at present,) as the very worst part of Popery, and as the greatest Sin under the Sun. And therefore, this is but loading them still with the grossest Calumny, and a new Degree of Persecution. But if you mean any other People, then your Assertion is nothing to the present Purpose.

However, you go on: *You will shew that these Hereticks are so ticklish, and so uneasy, when they are undermost, that it is a great Happiness for you that they have not the Power in their Hands.* Well they may, indeed, whilst they smart under your high Hand. And what Wonder is there that Men, who know themselves harmless, should be uneasy under Persecution? One would think that Men who have felt it themselves, and are come just red hot out of Persecution, should

allow to others some sort of Uneasiness, when they experience from them the dreadful Effects of it. Were you your self, Reverend Sir, and your Brethren, in the Case of those whom you will not permit to be uneasy, so as to be branded with all the odious Names and Appellations that wicked Men, or ill-natured Zealots, can invent, to be excommunicated, and by that means rendered infamous, and odious to your Neighbours, your Relations, and best Friends; and that all manner of ways and means should be made use of to ruin your good Name, your Persons, and your Families, to all Intents and Purposes; and that you should be stoned in the Streets, as you are going about your lawful Business, (as some of those whose Cause I plead have been;) and that all this should be done in such a way, and in such a manner, as the Laws could not reach: I say, Reverend Sir, were you, and your Brethren, in such a Case for many Years together, I verily believe *you would be as ticklish, and as uneasy as any;* and I would fain ask, whether you would not call Persecution, such a Condition of Life as is worse perhaps than Death it self? Therefore, Reverend Sir, it becomes you, and your Brethren, very ill, first to pour out all your Rage and Fury upon these honest People; and then to upbraid them 'with being ticklish and uneasy 'whilst they are undermost.'

As for what you add, *That it is a great Happiness for you that they have not the Power in their Hands.* I answer first, That as you shew your self not a very good-temper'd Man, by expressing not the least Compassion for such as are not only *undermost,* but trampled under Foot, and crush'd by you; so, you shew your self also a very bad Logician. For, how does it follow that, because they are *uneasy* at the Abuse of Power in others, they would abuse it themselves, if they had it in their Hands? 2dly, That it would have been a very great *Happiness,* both for you and them, if you had had no *Power* at all in your Hands. For, then, you should not have been guilty of these Enormities; and they, and their Families, would not have undergone those Violences and Hardships.

But, perhaps I mistake you all this while, because what follows seems to let us a little into the Secret. You say, *That you will shew that the Modern Ministers will carry Toleration and Moderation too far, if they do not oppose themselves with all their Might, to a Pack of you know not who, who stir Heaven*

Heaven and Earth to render them insupportable to the Nation, and to have them exterminated by it.

It is very plain that you do not mean to speak here of your *Dissenters*, about *Infant-Baptism, &c.* For, this is the first time that they have made any *Stir* of Moment against their *Persecutors*, far from *having stirr'd Heaven and Earth*. That you have the *present Controversy* in view, which hath occasion'd so great a *Stir* for these twelve Months last past, is also very plain. But I am a little at a Loss to guess whom, of the many Persons concern'd in it, you mean, by *a Pack of you know not who*. Tho' we know pretty well, how spitefully and scornfully the *LAUDEAN CHURCH* looks down upon you, and how scurvily you can also sometimes use the *LAUDEAN CHURCH*; how finely you can dress her up in the *RAGS* of Rome, *having the seven Hills and the Treble Crown in its Escutcheon, and grounding its Churchship on its Lineal Descent from the Grand Deceiver, which is base Heraldry in Divinity*; (See Mr. *Du Bourdieu's Appeal, &c.* p. 86.) yet sure, you cannot mean any of her *Darlings*, nor the Reverend *Dean of Chichester*, nor Dr. *Dawson*, nor Mr. *Law*, nor Dr. *Snape*, nor Mr. *Mills*. For, on the one Hand, no body flings at them, (as you do here at your *Pack*,) as *carrying Moderation and Toleration too far*; and on the other Hand, for all that mutual Rancour and Scoldings between you and the *Laudean Church*, there hath been of late between you and them an *Occasional Friendship and Conformity*: And as Dr. *Snape* in particular hath shew'd a very great Concern for the Honour of *Calvin*, and of your *Synods*, (which is so much the more a greater Obligation, the more it went against the Grain;) so, you have behav'd your selves mighty well towards him, and have even appear'd, in the very Minute of his Distress, and Weariness, as *Auxiliaries* to him. You can much less mean the Reverend Mr. *Armand Du Bourdieu*. For, tho' you are sensible that he hath done you but an indifferent Piece of Service; yet you are sure that he meant well; and, far from *having stirr'd Heaven and Earth to render you insupportable to the Nation*, he hath done his best to raise a *Mob* in your Behalf, and to varnish over that which, if not mended, may truly render you so.

Who can this *Pack of you know not who* be then? What, are they too great Persons, or too well protected by great Persons, that you dare not name them? But, if it is true, as you say it is, *that they stir Heaven and Earth, to render*

the French insupportable to the Nation, and to have them extermimated by it ; and this so universally, that (you say) it might very well happen that the Hereticks themselves should be comprehended in the Slaughter of the Orthodox ; If this, I say, Reverend Sir, is true, and you know it to be so, you are as guilty as any of the whole Pack, not to acquaint the World immediately with the Names of the Conspirators, and with the other Particulars of this horrid and barbarous Design. But I want to know how it comes to pass, that you alone are apprized of such an inhuman and unnatural Design. It is true, Mr. Armand Du Bourdieu hath hinted something like it ; and I will not presume to determine, whether he hath that extraordinary piece of News from you, or you from him. But, Reverend Sir, pardon me if I can believe neither you, nor him. To tell you the Truth, I believe rather that this is a Trick of yours, and of your Brethren, to say no worse of it, which you make use of, to blacken some good Men, who oppose all Spiritual Tyranny ; to stir Heaven and Earth against them ; and to delude the Minds of the well-meaning People, so as to fill them with the most implacable Hatred, against the truest and best Friends the Protestant Cause, and Mankind, can have. But to return to your Pack of you know not who.

Had you, Reverend Sir, been so kind, as to speak a little plainer about your Pack of (you say) you know not who ; you wou'd have done me a great piece of Service, by saving me abundance of Trouble, which I have had in guessing who they are that make up that wicked Pack, as you wou'd fain be understood. But seeing it is so, I must therefore of Necessity proceed in my own way. I have already observ'd, that it can be none of those that have written on the Laudean Church's Side : therefore, that Pack must be found somewhere on the Bangorian Side : And of these, they can be no others but those who have writ something concerning the French Refugees ; and of whom it hath been complain'd, that they have carried Toleration and Moderation too far ; and this brings us to the true Knowledge of your wicked Pack, viz. the Right Reverend Bp. of Bangor, his Jesuit, and perhaps the Reverend Mr. Durette, who hath justify'd publickly the Reverend Mr. De la Pillonniere's Person, his severest Expressions, and main Principles.

One could hardly think indeed that Church-Madness cou'd carry you so far, as to make you have an Eye to that great and glorious Prelate, when you use this vilifying Expression.

Expression. For, not to say that you have all, once, spoken of his *Lordship*, as the Reverend Mr. *Aufreire* hath, in his Letter to Mr. *De la Pillonniere*; (See the Preface to his Answer to Mr. *Graverol*;) i. e. in the highest Terms of Esteem and Veneration for his Person, and Love for his *Principles*; and that the best even among those who are Enemies to his *Principles*, cannot help at least to honour his Person: You know very well that his *Lordship* hath the Hearts of that Part of the *English Nation*, which *alone* hath supported the *French Refugees*; which *alone* they care, or can hope, to please; and which *alone* they always boasted to side with. But yet one can little doubt but that his *Lordship* hath a good Share in your contemptuous Phrase; who knows what a Fence he hath prov'd to Mr. *De la Pillonniere* against your unbounded Rancour, the *Roaring Furiousness* of which hath hurry'd along the *Weak* and the *Unstiddy*, but could not reach his *Exalted* and *Unmoveable Soul*; who remembers to what Degree his *Lordship* hath been revil'd upon that Account, not only by the worthless Wretch whom you have chosen for your Advocate, and who hath lately spoken as your Mouth in print, but also by several of your Brethren in private Conversation, and in the very Pulpit. And indeed you your self, Reverend Sir, speak freely enough of his *Lordship*, in your second Letter to Me, when you say, *Ni vous, ni la Pillonniere, ni l'Evèque de Bangor, n'avez le droit ni l'autorité de mettre nos Eglises en jeu à votre FANTAISIE*: i.e. Neither you, nor *Pillonniere*, nor the *Bishop of Bangor*, have a Right to indulge the *WANTONNESS* of your *FANCY*, and to bring our Churches into play. Which Proceedings of yours, in respect to that worthy and Magnanimous Bishop, who hath himself now loudly call'd upon you to account for your late Behaviour, before the *English Nation*, whether it falls short of what the worst part of it hath done against his *Lordship*, I leave it to the *Best* to determine.

As for his *Jesuit*, who is chiefly aimed at by you through his *Lordship's* Sides, whilst your *English Fellow-Slanderers* have been all along endeavouring to wound his *Lordship* through the *Jesuit's*; I would have you know, that, with all your Clamours and Stories, you shall not be able to make us loose the good Opinion we have of him. Tho' we, likely, dissent from him in some things, as we do from you; Yet, considering that he hath had the Courage to make so noble a Stand against *Tyranny* and *Persecution*, and to defend

our Reputation, and just Liberties, against you, we shall, both out of Justice to him, and Gratitude, defend him likewise against you, to the utmost of our Power. Not that we think that a *Convert*, whom his Innocence, his Integrity, and Virtue protect; whom such a Man as the Right Reverend Bishop of Bangor stands by, and loves; whom we know to be very safe from all your Attempts, under the powerful Protection of so many great and worthy Friends, and Benefactors, of all Sorts, and Denominations; who hath shew'd himself so much able to defend himself, against a Host of both *English* and *French* Enemies, and who hath now stopp'd the Mouths of them all; We do not think, I say, that such a *Convert* wants at all to be defended by us. But, by acquainting better the *English* Nation with all the Unrighteousness, and all the Unworthiness of your Treatment of him, we shall get our selves these two Advantages: *1st*, To shew to what pitch of Madness your Ill-will can carry you against those you hate, and are resolv'd to destroy, because they do not bend their Knee before you. *2dly*, What Quarter those of them can expect from you who are helpless, when you thus rave against those who are so well protected, and whom you cannot hurt.

Believe me, Reverend Sir, it is not Mr. *De la Pillonniere* who *stirs Heaven and Earth, to render you insupportable to the English Nation*; (he hath been only the Occasion of your shewing the World what *insupportable Spirit* you are of;) but it is you your selves who do all that lies in your Power to render your selves so. For, what can that wise Nation think of you, *French Gentlemen of the Gown*, when it sees that you *stir Heaven and Earth, to render insupportable to all a Convert*, who hath got the kindest Regards of the best part of it, in your own Esteem, for that very Reason which incenses you so much against him; and that, in order to this, leaving all his Facts and Arguments wholly unanswer'd, you frighten your People with the ridiculous Scare-crow of a *Tragical and Romantick Plot, &c.* and when it is better acquainted with the many absurd, and for that very Reason popular, Arguments, by which you, and your Brethren, industriously endeavour to blow up the Passions of the Ignorant, and to alienate from him the Minds of his Friends; and to make every one believe, what none of you, I dare say, and what you, Reverend Sir, I am sure, never believ'd; *tiz.* that Mr. *De la Pillonniere* is still a *Jesuit*, and an *Emisary*. One of your Arguments, which I have heard from your

your Brethren's Mouths (not to say from yours) many times over, and which is perpetually in all the *French Zealots* Mouths, is much to this Effect,

' The *Jesuits* are a Society of the most sharp, cunning, and crafty Men in the World; and as such, when they see a sharp and acute Youth, they draw him in at any rate whatsoever, as being most fit for their Purposes. They send their Emissaries all over the World, and take care to have some in all Sects whatsoever, who have strict Orders to turn themselves into all Shapes and Figures imaginable; that thereby they may be the better able to undermine, blow up, and destroy, all the different Establishments effectually; and so their grand Cause and Design may be compleatly brought about. And it hath been constantly observed that, of all the *Jesuits* that ever came over to us since the Reformation, there never was but one that presevered and died amongst us; and his own Son made them amends for it, by returning into their Society. Now Mr. *De la P.* was once certainly a *Jesuit*; therefore, by the abovesaid Rules, He is still a *Jesuit*.

This the *French Clergy*, and their Elders, have the assurance to throw into the Ale-Houses, and Coffee-Houses, and to oppose to a long Series of *stubborn Facts*, to the most convincing Testimonies of the Bishop of *Bangor*, and of many others, and to this strict Demonstration. The great Aim of a *Jesuit* in Disguise must be to destroy *Protestants*; and there is no better Way of compassing that End, than to blow up their mutual *Religious Animosities*, and to encourage them to tear, everyone of them, their Dissenters to pieces. Now Mr. *P.* does the quite contrary, and is in an open War ONLY with those who pretend to do the least Harm, by Words, or Deeds, to their Protestant Dissenters, as such; and refuse to look upon them as Brethren. Therefore he destroys only that which, if not destroy'd, must end in the universal Destruction of *Protestants*. Therefore he is less a *Jesuit*, than the great *Calvin* himself, who put both the *Spiritual* and *Civil Sword* into their Hands, to fight for Trifles, and effectually to destroy one another, by scattering all round them *Damnation*, and *Death*. And if any Man happens to plague you with such Demonstrations as this, and to shew you that there is nothing in your pretended Argument; that the Fallacy of it is so obvious, that any one, who has but a small share of

common Sense, must see presently through the Absurdity of it ; that Man himself is presently mark'd out for Destruction, as one that savours of Heresy ; and he is something worse than a very bad Man, if not a *Jesuit* too. The true Reason of your Obstinacy in this wretched Argument is very plain, *viz.* because you have no better, to prove that Mr. *De la Pillonniere* is a *Jesuit* ; and therefore you will stick to it, good, or bad. For, you are resolved that he shall be a *Jesuit* ; and he must be a *Jesuit*, whether he will or no. And altho' you can't believe it your selves, yet your People must, or at least they must not say they do not : so, that this is almost become one of their Articles of Faith. And all this, for nothing in the World else, but because this worthy Gentleman strikes, like a true Protestant, at the very Root of Tyranny in Religion, and destroys at once that Kingdom of Darkness, which your *Pride* hath been so long, and with so much Pains, a building up, upon the credulous Ignorance of the *Laity*. One thing astonishing in this Conduct of the *French Clergy* is, that, rather than fail in stigmatizing Mr. *De la P.* as being a *Jesuit* in disguise, they will run the hazard of giving the greatest Blow to the Protestant Religion that can be given. For, the full import of their Reasoning is this : the most sharp, cunning, and crafty, *i. e.* in other Words, the most knowing and understanding of all Men, (which is the Character they give to all the *Jesuits*) can never sincerely embrace the Protestant Religion ; from whence it follows of course that it must be very defective and faulty. But, as they would fain be understood, their Argument is the greatest Nonsense and Contradiction that can be. For, they use that as an Argument, to shew the Impossibility of a *Jesuit's* becoming a good Protestant, which indeed ought to be the best and the greatest Argument, to shew the Facility of his becoming really such. Unless they take it for granted that no *Jesuit*, and that none who hath been once a *Jesuit*, can be Honest : Which is much more incredible, than that there should be no Honest Men among those who say so, and who make use of such Jesuitical Arguments, to deceive the unthinking Multitude, and to defame much better and worthier Men than themselves.

It must be acknowledged, Reverend Sir, that you Gentlemen, who are Sons of the Free Woman, (as Mr. Graverol elegantly says,) and Orthodox of the old Rock, as you love to call your selves, are invested with vast Privileges, to what

what those poor Wretches the Proselytes are. For, they must not, and shall not, make use of the best Arguments in the World against you, (for, if they do, it shall always be Jesuitical in them;) no, not even of those grand and solid Arguments, upon which the whole Reformation is built, and without which it is impossible it can stand. But, Reverend Sir, it is not so with you. *You are Sons of the Free Woman, and born Protestants;* and therefore you may pull by the Nose, as much as you please, the *Sons of the Bond Woman,* as Mr. Durette expresses it; you may talk, or write, as poorly, and as popishly as you please; you may frame what Arguments you please, as sophistical, as fallacious, as absurd, and as wretched as you please. You may raise and depress Mr. *De la Pillonniere's* Understanding and Abilities; infer what he will do, from what others have done, or rather are falsely supposed to have done, &c. You are sure beforehand that your *grave Companies* (as you call your *Vestries* in your second Letter to me) and your blind Votaries will applaud whatever you'll say, or write, as most elegant, incomparable, and unanswerable, and above all, as very Orthodox; altho' they hardly understand one single Paragraph of what is said, or writ. You are *Sons of the Free Woman, and Calvinists by Birth;* therefore you are all great Writers, sound Divines, and Wits. But, I am afraid, it will not fare so well with you, among the knowing part of Mankind, when all your Arts are known, which you make use of, *to dress up that honest Convert, in such a manner, as that he may appear fit only for the Wrath of an enraged Multitude,* (as the Bishop of Bangor expresses it,) and especially to make him pass for a *Papist.* For my part, in the midst of the warmest Indignation, I cannot help smiling, at your playing upon your People such Demonstrations as this: 'Father Malebranche was a Searcher after Truth; he was a *Papist*, and died a *Papist*. Mr. *De la Pillonniere* is also a Searcher after Truth, and was once a *Papist*, and a Disciple to Father Malebranche; therefore, Mr. *De la Pillonniere* is a *Papist*, and will die so.' All this is indeed so gross, and so enormous, that all my Fear is that it will appear incredible. But every one, who knows any thing of you, knows that this hath been the daily Food, with which you have fed, for near these two Years past, your misguided People. And as all this hath rather rais'd that Gentleman's Character, and sunk yours entirely with me; so, I can tell you, Reverend Sir, that you, and your Brethren, may go on in your *sanctified Tricks*; they will

have no manner of ill Effect, but upon your selves. For, defend upon it, you are laughed at, even by many of those very People that, you think, applaud you in your *Unlimited and Scandalous Railing*. And, as I doubt not but that there are *some* amongst you, (tho' I know none my self,) who blush for you, and who, at least inwardly, condemn those wild Proceedings of their own Body; so, I know that there are a great many among the *Laity*, who are Men of too much good Sense, and of too generous a Temper, not to abhor such an unparalell'd Behaviour towards one of their own Brethren, and Countrymen, who hath shew'd himself a steady Friend to the *Revolution-Principles*, and to the *Protestant Religion*, tho' not to *Protestant Persecution*, and *Protestant Popery*. And I give you my Word that, how much soever your *Unwearied Scandal* may have taken with the *Dregs* of our Country; or, as the Reverend Mr. *Lions* speaks, with the *REFUGEE-TRIBE*; all those amongst us, whose Worth shelters them from the Contempt of that Expression, will not be so shamefully impos'd upon, tho' they have said as yet but little.

The Reverend Mr. *Durette*, who is himself a *Convert*, and who hath so severely, and so justly, complain'd of your Treatment of *Converts*, is, I suppose, the third Person of your Pack. For the World knows that he hath, of his own Accord, writ a Book, the whole Drift of which is against *Creed-Makers*, and against the *Popery* of the *Church*, as he calls it, in Opposition to the *Popery* of the *Pope*, wherein he expresses himself even with more Boldness and Freedom against them, than the Reverend Mr. *De la P.* himself, whose Cause he warmly espouses, and strenuously defends. He hath paid indeed at first very dear for it. For, your great Champion Mr. *Dubourdieu*, who had given him, at the beginning of his *Appeal to the English Nation*, the bright Character of a *Man of choice Learning and fine Parts*, before he knew that Mr. *Durette* was the Author of the *Treatise concerning the Abuse of Confessions of Faith*, blackens the Author of that Book at the end, and fulfills Mr. *P.*'s Prediction; (see his *Third Defence*, p. 117) and says, amongst other Things, that he differs from Mr. *Malard*, (whom Mr. *Dubourdieu* hath accus'd, tho' not at all convicted of *Adultery*,) as double differs from single, &c. And more than that; tho' it is very well known that the Right Reverend *Bishop* of *London's* Person hath never had a great Share in your Brethren's Esteem, and that his *Lordship* and they mean a quite

quite different Church, whilst they mean perhaps the same Power ; and widely differ in Politicks too, chiefly about the Goodness of the late *Peace* ; yet, it seems, his *Lordship* hath been prevailed upon by them to make himself so mean, out of Complaisance to them, more than any great Love for *Calvin*, as to thunder out his *Anathemas* against *Arguments* ; and to brand, in a *Circular Letter* to the *French Churches*, this good Book of Mr. *Durette* as *Infamous* ; to rank the Author of it, together with the *Translator* of Sir *Richard Steele's* famous *Dedication to the Pope*, (against whom the Right Reverend *Prelate* cannot but have a particular Pique, upon more than one account,) and, what is very entertaining, Sir *Richard Steele* himself, among the *Emissaries* of the *Church of Rome* ; (see the Letter in the *Appendix*;) and to shew by the by his Anger at that so much admired *Master-piece* ; in which good Sense, and Humour, concur to enliven and brighten the only right and thorough Notions of *Whiggism*, and *Protestantism*. But, tho' the great Sin of having vindicated the lively *Translator* of that incomparable *Piece*, (to which *Stupidity* it self cannot help paying its Homage,) is in its Nature unpardonable, like that against the *Holy Ghost* ; yet, considering that the *Words of Absolution* have been pronounc'd by the Right Reverend *Prelate*, and by the *French Consistory* of the *Savoy*, as soon as Mr. *Durette* hath *Repented*, and *subscribed a Paper*, which he calls a *Declaration of his former Sentiments*, but which they call, justly enough, a *Recantation* ; it is to be hoped, Reverend Sir, that, when you use next your contemptuous Expressions, you will take Care that they may wholly fall upon the *Jesuit*, who hath not that particular *Knack at Repentance*, which a manifold Experience hath of late taught us *French Ministers* have ; and who does not seem to be (like them) nimble enough to *Sin and Repent*, and to *Repent and Sin again*. For, who knows how far the Right Reverend *Bishop of London*, and Mr. *Dubourdieu*, might resent it, if you happen'd another Time to express your self, so as to leave it doubtful whether you design to reflect upon Mr. *Durette* ? This is the more to be dreaded by you, because Mr. *Durette* assures us, in his late *Appeal to the French Refugees*, p. 48. that *My Lord Bishop of London*, having heard a full Account of what had passed in the *Assembly* (of the *Savoy Church*) from the Mouth of the *Deputies*, shewed himself entirely PLEASED, and promised to recall his (heavy)ensure. And if his *Lordship* was pleas'd, Mr. *Dubourdieu* must of Course have been so

too ; tho' the unnecessary Hardship of appearing so often upon the Stool of Repentance hath, I suppose, hindered him from recanting likewise his severest Charge upon Mr. Durette. It is true, that, since this glorious and happy Reconciliation, Mr. Durette hath been Refractory in a great many Instances. For, on the one Hand, I know that he complain'd grievously of his Inquisitors having cheated him, by forging a Title to the Copies of the Paper subscribed by him, that were sent to the French Churches. And, on the other Hand, I could lay a Wager that Mr. De la Pillonniere will be ten times more pleas'd with Mr. Durette's new Book, than the Bishop, Mr. Dubourdieu, and the French Clergy. For, tho' in order to atone for many Christian and Protestant Truths, which he strenuously maintains, he compliments his Lordship as a Prclate very zealous for Orthodoxy ; and sits tamely under Mr. Dub.'s Charge, even where it touches him in the tenderest Point ; and contradicts himself a little more than he had done in his First Book : yet, every one can easily see that his Understanding and his Heart are not much on their side. And, on the contrary, if you hear him speak of Mr. De la P.'s Person, he will tell you that the Facts of his very first Defence master'd his Judgment by their Evidence in that Gentleman's behalf, p. 5. If you hear him speak of Mr. De la P.'s Expressions ; he will tell you that he justified them (in his first Book) to shew better how Notorious and Crying the Abuse (of Confessions of Faith) was, considering that that Abuse alone justified, without him, even the hardest Expressions. And if you hear him speak about Mr. De la P.'s Principles, he will declare, (as Mr. P. does,) for discarding, not those Articles which distinguish a Protestant from a Papist, but those which distinguish a Protestant from a Protestant ; which constitute the Essence of the different Sects, and are the grand Cause of Enmity and Schisms. He will blame those who, of their own Authority, cook up (as Mr. Claude says) Articles of Faith, and by that Means overthrow the great Principle of the Reformation. He will tell you, That this is the Abuse against which he hath exclaim'd so much : which is injurious to Jesus Christ, whose Prerogative it wounds ; injurious to Christians, from whose Dignity it derogates, and whose Dignity it encroaches upon ; destructive to every Protestant State in particular, whose Power it weakens by the intestine Divisions it creates ; and to all the Protestant States in general, whose mutual Union and Correspondence it destroys, which is so necessary in order to withstand their common Enemy, yiz. Popery, (p. 24. and 25.)

Lastly,

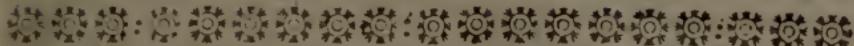
Lastly, Mr. Durette will recommend to you (as Mr. Pillonniere does) a Catholick Zeal, instead of that narrow Zeal every one is wont to have for his own Sect, &c. All which, if his Lordship of London is entirely pleas'd with, the Lower House of the Convocation, will not at all, I am afraid, be pleas'd, and will quickly draw up a Representation against his Lordship. But, after all, as it is very plain from the whole Tenour of this Book, that Mr. Durette hath, notwithstanding all this, a great Mind to please his Lordship, and pleases himself very much in the Thoughts of his having obtain'd his Aim; and as he will have it still, in spite of all the World, that he is not a *Latitudinarian*, as Mr. Pillonniere is, because he bungles sometimes the Bishop of London's System with Mr. Pillonniere's, (which cannot be:) Whether Mr. Durette may now well be accounted one of your Pack, as well as Mr. Pillonniere, or no, the Bishop of London, Mr. Dub. and you, Reverend Sir, can best tell.

But, Reverend Sir, as you say at the end of your first Letter (in which I am forced to overlook a great many Things) that *you shall shew that the Modern Ministers will carry Toleration and Moderation too far, if they do not oppose themselves with all their Might to a Pack of you do not know who, &c.* Which Pack is now found to center chiefly in the Reverend Mr. De la P. and as you know that Mr. Dubourdieu, who hath taken up the Cudgels, (to use his noble Expression,) after Mr. Graverol, hath been very much worsted, and treated as an abandon'd Wretch on both sides; I expect that you will soon appear in so glorious a Cause; especially being satisfied that the English Clergy knows very little or nothing besides Party Matters, (as you have often told me;) and therefore that they can be no such able Managers of Controversy, as Mr. Dub. hath promised us we should find among the French Clergy, and as are still behind the Scene.

It is true the Reverend Mr. De la Motte, who goes among the Refugees under the Name of the Penitent, because, tho' a Son of the Free Woman, and Calvinist by Birth, he turn'd Papist, and Calvinist again; and whose second Conversion would, in my Opinion, look much better, if he had shew'd less Zeal for many Degrees still of Protestant Popery: Mr. De la Motte, I say, hath lately pretended to answer, in a little more decent manner than his Brethren have, some few Passages out of Mr. De la Pillonniere's French and English Books, and of Mr. Durette's Treatise concerning the Abuse of Confessions of Faith; which, he knows, after all the *Anathemas,*

themas, and all the Recantations in the World, must be answered. I will be so just to him, as to own, that he very well lays open Mr. Durette's Inconsistencies, tho' without at all confuting, but rather owning the Truth of, the main and principal part of his Book. But, I verily think, Reverend Sir, that Mr. *De la Motte* hath left still work enough for you, with Relation to Mr. *De la Pillonniere*, who, he owns, *is much more consistent with himself*. For, not only he hath not touch'd upon the hundredth part of what he should have taken notice of, if he pretended to answer him; nor given at all satisfactory Answers to those few Particulars with which he hath meddled; but also he hath given up the *whole Cause*, and yielded a complete Victory into his Adversary's Hands. For the Truth of this I might appeal to Mr. Durette's late Answer to Mr. *De la M.* in which Mr. Durette unanswerably shews that the *Latitudinarian Consequences*, which Mr. *De la M.* hath invincibly prov'd upon him, belong as much to Mr. *De la Motte* as to himself: So that both have prov'd *Latitudinism* upon one another, unless they renounce the main Principles which Mr. *De la Pillonniere* holds in common with them. But, waving this, Mr. *De la Motte* says, more than once, That one cannot exclaim too much against Those, who pretend to bind the Consciences of Men by their Confessions of Faith, &c. and that the Names of Antichrists, of Tyrants, of Protestant Papists, of Sons of the little Whore, &c. are very deservedly bestow'd upon them, and denies only that the French Clergy is guilty of any such thing in Practice. Now you see, Reverend Sir, that, whether it be true in Fact, that you pretend to bind the Consciences of Men, or no; and whether you are Persecutors, or no; Mr. *De la Pillonniere* hath equally carried his Point: Because, if you do, then, according to Mr. Durette, and to Mr. *De la Motte*, you deserve all the severe Names that he hath bestow'd in general only upon Tyrants and Persecutors; and, if you do not, then, at the utmost, you have misunderstood him, and he hath mistaken you. But I am sorry to say that he hath not; and that this is a notorious Palliation of your Conduct, which you and your Brethren have often had recourse to in my Hearing, when you have been upbraided with your Damning and Persecuting Principles. Give me leave, Reverend Sir, to present you with *Matters of Fact* of a fresh Date, by which it will appear farther, that neither Mr. *De la Pillonniere*, nor Mr. Durette, nor I, have wrong'd you; and

and that *Tyranny* and *Persecution*, which you begin to own to be heinous, are too justly laid to your Charge.



The CASE of several Worthy Ministers, Gentlemen, and Gentlewomen, Excommunicated, and Defam'd, &c. by the French Clergy.

THE late Reverend Mr. Dutemps was a perfectly honest Man, and a Man of great Worth ; and I know of no body that hath ever disputed it. He was vex'd in *France* first, and afterwards likely to be depos'd here in *England*, for *Arminianism*. He was let alone, till the general Assembly of the French Clergy, in the Church of the Savoy ; in which he was so unhappy as to subscribe the forty *Articles* of the French Calvinistical Confession of Faith ; having been enticed to it by a Speech of the Reverend Mr. Satur, Moderator of the said Assembly, who said that they desir'd this Subscription only as a Token of Union among themselves, and to prevent the Mischief of some Reports about some Sermons that had been preach'd of late, and were said to be in the Arminian Strain. One Mr. Maimbourg, a near Relation of the famous Father Maimbourg, who was accus'd of being a *Socinian*, happen'd to be dying here. Mr. Dutemps, Mr. De l'Ortie, Mr. Souverain, and Mr. Noual, all worthy Ministers of the Gospel, came to visit Mr. Maimbourg upon his Death-Bed. Mr. De l'Ortie, as being the older, said Prayers. Nothing pass'd in that Visit, but what was fitting upon such an Occasion, and what became very good Christians. Nevertheless, one Godet, who liv'd in the House, gave out that all those Gentlemen were *Socinians* : which set the French People all in a Flame ; who spoke of nothing but of exterminating, and cutting off from upon the Face of the Earth, those Plagues of Men. This occasion'd another General Assembly, in which it was design'd to have the forty Articles subscrib'd a-new, with some Explanations, or Additions. Mr. Dutemps, who repented already of his

his Subscription, declar'd openly that he did so, and would not go to that Assembly. The Day before the *Inquisitors* were to sit, they receiv'd express Orders, not only not to sit at that time, but never to presume to do any such thing for the future *.

Some Persons of Quality, who were Friends to Mr. *Dutemps*, gave him a Place in *Monmouth-Square*, to build a Church; and amongst others, the late *Queen*, when Princess, and *Prince George*, contributed towards it. Mr. *Dutemps* chose for his Colleague the famous Mr. *Souverain*, who was not only a very learned Man, but also a great Preacher. He had been depos'd in *France* for *Arminianism*, but restored by the late *Bishop of London*. The former Reports, that had been spread about them, did not hinder Numbers of People from crowding to their new Church, and from forsaking the other *French Churches*, in order to hear these two excellent Men, who charm'd every Body. The other *French Mercenary Ministers* cry'd out with all their Might; *Great is the Diana of the Ephesians!* They made such an Up-roar, that the *Bishop of London* advis'd Mr. *Souverain* to forbear Preaching for Peace sake, which he did. After they had got him out of the Way, they desir'd Mr. *Dutemps* to yield up his Church to them for some Time, under the Pretence of the Necessity there was to let the People cool, promising him a Pension in the mean while, and to take him in again. But they never kept their Word in any of these Respects, tho' they were very often summon'd to do it; and thus cheated entirely out of his Church Mr. *Dutemps*, who had trusted to their Word.

He fell sick, and his Conscience upbraiding him with his Subscription, he wrote a Letter to the Gentlemen of the *Savoy*, in which he recanted, and begg'd God's Pardon for it. That Letter was mislaid, or suppress'd for some Time

* The Account of this worthy Person agrees exactly with that which Mr. De la Pillonniere hath given of that French Council, (Third Def. p. 100.) from Mr. Lions's Mouth, who sat in it himself, and tells there some curious Particulars, that pass'd between him and the Two Heads of the Council, viz. the late Reverend Mr. De la Motte, and my Lord Galway, who, Mr. Lions tells us, star'd upon one another, when he gave his Sentence, which indeed was very pat upon that August Refugee-Assembly.

by his Relations, who were afraid of the Consequences; But Mr. Dutemps ask'd so earnestly for it, that it was found, and sent. It produc'd even much worse Effects than had been dreaded. He was call'd by no other Name, than, *This Dog of a Socinian.* Many Ministers, who were wont to visit him, left it off entirely, and others durst not to do it but secretly. One day, finding himself very Ill, he sent for the Rev. Mr. De Sigueville, who had been his Friend, but who, instead of doing what was expected of him, begun to tamper and dispute with the dying Man, and would force him to Recant, but to no Purpose. Mr. Dutemps desir'd him to say some Prayers, which he refus'd, and went away, acting the Part of a true Mountebank. Mr. Sigueville was then thought to be an Honest Man; but the Publick was quickly undeceiv'd about him; and he was forced to hide himself: so that no Body knows what is since become of him.

Mr. Dutemps being dead, and the Ministers of his Church refusing to give any thing to his Widow, the Persons, who had given it to her Husband, turned out the *Usurpers.* One of them would take her into his House, promising to take Care of her as he would of his Mother; but she chose rather to follow Mr. Noual her Son-in-Law, who invited her to his Living, in the Diocese of *Ely*, where he kept her all his Life-time.

When the French Committee was desired to bury Mr. Dutemps, they answered that he was *A Dog of a Socinian, who ought to be thrown away to the Birds,* and would give nothing towards it. And for a great while, all the Talk of the French Refugees ran upon that *infamous Man*, who, (as they said,) died a Socinian.

Long before Mr. Dutemps's Recantation, the French Clergy had made a terrible Noise against Mr. Noual; and they got him to be summon'd before some Bishops, before whom he made a sincere Declaration of his Sentiments, and shew'd himself ready to part with his Living, if they thought fit to take it away from him. Those Bishops gave him then, and have given him since, the best Character. The Bishop of *London* even told him that he was very learned, for such a young Man as he was; and tendered him at last a long French piece of Writing, that the French Ministers had put into his Hands; in order to have it subscribed by Mr. Noual: which he did absolutely refuse to set his Hand to. The Bishop of *London* turn'd to the Bishop of *Ely*, and giving him that long piece of French Divinity, told him;

my Lord, this is your Province, and this Affair belongs to you. The Bishop of Ely order'd Mr. Noual to come to him at such a Time. He went accordingly, and was very well receiv'd. At last the good Bishop told him : Mr. Noual, you know the Temper of your French Refugees, they will never let you rest, I would advise you to go from them, and to retire to your Living, where you set a good Example, and do much Good ; and to go on in Preaching to your People upon Moral Duties. Mr. Noual followed this good Advice, and died in his Parish as a Saint, after having lived in it as One. I do not think that there ever was any Minister more lamented than he was ; or any One of his Parishioners, whether Churchman, or Dissenter, who did not say of him that they had never known a Minister like him. His very worst Enemies in London have never dar'd to say a Word to the contrary, abating only his pretended Errors.

Whilst he was persecuted in London, one Mr. Mariette, Doctor of Physick, a perfect Honest Man, and even zealous for Orthodoxy, but who highly esteem'd Mr. Noual, at the same Time that he deplored his Misfortune of being an Heretick, would discourse with him in private ; and, after having done it pretty often, and even been present to some Disputes with other French Ministers, turn'd Unitarian, and stood up for One supreme God, rather with more Courage than Mr. Noual himself. This occasion'd a new Uproar. Many French Ministers went to him, and amongst others, Mr. Graverol, who disputed with his usual Zeal, and quitted him at last, saying with the utmost Heat ; *I excommunicate you, &c. to which Mr. Mariette reply'd, I pray God bless you, and convert you, &c.* This I have heard very often from the Mouth of Mr. Mariette himself.

Some time after Mr. Noual's Death, Mrs. Dutemps went to London with her Daughter, the deceas'd Gentleman's Widow. The extraordinary Piety, which Mr. Noual shew'd upon his Death-bed, had made such an Impression upon that good Lady, and she was so full of it, that she could not help expressing herself about it, and often wishing to die in the same manner. This was all her Crime : For, neither was she guilty, nor even capable, of what they call Heresy ; and was an extremely charitable and pious Woman, and very constant at Church. She happened to receive the Sacrament upon a great Day at the Church Du Quarré, as they call it. The next Day, Two Elders of that Church came to her, and told her with a grave Tone :

Madam

Madam, we are sent by our Ministers, and by our Consistory, and have Orders from them to tell you that you have given Offence to the good Souls (aux bonnes Ames) who saw you Yesterday receive the Communion; and to desire you not to come any more to the Lord's Table. It is impossible to express how much surpriz'd that good and pious *Lady* was. She cry'd out, *O, my God, why Gentlemen; what have I done?* They would have been very much at a Loss to answer that Question. For, certainly she was not what they call an *Heretic*, and always went to the Communion with a very great Awe and Respect; and it is impossible for any One to express more Piety than she did. However, she was forbid to come any more to it. Mrs. Noual, her Daughter, who was present, and who was afraid of a like Compliment, durst not say any thing. It was not long before she was treated even in a more shameful Manner.

They came one Day to her, and told her that, "having had such a Father, and such an Husband, it was impossible but she must be tainted with their Errors." Mrs. Noual answered them with so much Meekness, Moderation, and Humility, that they could not help being very much pleas'd with her; and they ask'd her whether she would let some of their Ministers come and talk with her? She told them, with all her Heart; that, if they could shew her that *she was in an Error*, *she was ready to embrace the Truth where-ever she could find it*, to give Glory to God, and to beg Pardon publickly in the Church, and would think it honourable to Recant, &c. None of the Ministers would come. They gave about afterwards, in order to have a Pretence for Excommunicating her, that she went from House to House, to Dogmatize; tho' it would be very easy to prove that, for many Months together, she never stir'd hardly out of Doors. The Honest *Elders*, who had promis'd to send some Ministers to Mrs. Noual, were tir'd at last to wait for the Conveniency of those Gentlemen, who were never at Leisure. They cry'd out that it was a Shame, and were so pressing, that the Rev. Mr. Roussillon was deputed with them at last. He had a Conference of Four or Five Hours with that *Lady*, in which every thing pass'd very civilly on both Sides; and they all shew'd themselves pleas'd. The Minister said, that *that Lady knew as much, or more, than her late Father, and Husband*; that *she was a very fair Disputant, and very sincere*; that *this Business was not to be ended in a Day or two*; and therefore that, if *she would give them Leave*

to wait upon her once a Week, they would do it with Pleasure. She answer'd, in the civilest and politest Manner, that she would be extremely glad of it. But they soon forgot their Promise; for they never came near her any more.

But a few Days after this, there came two Elders, upon an Errant from the Consistory, to command her not to go to the Communion, till further Orders. And at the same Time, Notes were sent to every French Church, to give them a Warning not to give the Communion to Mrs. Noual. The next Communion Day, one Mr. Marechal stood at the Door of St. James's French Chappel, and told every One that came in; if Mrs. Noual attempts to go to the Communion-Table, be sure to stop her, because she is Excommunicated. Since that, she receiv'd the Sacrament in the English Church, slighting the French Clergy's Excommunication, and praying God for their Conversion. But the worst of it hath been that her Relations, and the greatest Part of her Friends, have look'd upon her with Horror since, and have kept no manner of Correspondence with her, to this very Day; tho', before, she was dearly belov'd by them. I dare challenge even her worst Enemies to name any Gentlewoman among the Refugees, that had a more general Applause than she had, before she was tax'd with Heresy. This great Change, the sad Consequences of which have lasted near these Twenty Years, hath been entirely owing to the Pains the French Clergy hath taken to keep up a dreadful Idea of Excommunication; and, whenever they have heard her good Qualities commended, to add, as the Burden of the Song; But she is a dangerous Person, &c. They have done her all the Mischief that ever they could, and have done their utmost to find Fault with her: But all her Life and Conversation is irreprehensible, and her Character unspotted before Men; and every One, who knows her, knows that she does her utmost to please God, and to grow every Day better. But to return to her godly Persecutors.

Eight or ten Years after this, she thought her self obliged to examine what the French Prophets were; which was a new Crime. When she saw that the Miracles, which they had promis'd to perform, fail'd, and particularly that Dr. Ems did not rise from the Dead the 25th of May, 1718, as they had foretold; she forsook them entirely, and all their Assemblies. The few sincere Friends among the Bigotted Sort, whom she had not lost, took this

Opportunity to exhort her to return to the *French Churches*; telling her that they were assur'd that she would be heartily received even to the Communion; that several Ministers, and particularly Mr. Menard, (who altered his Tone a few Days after,) had pass'd their Word upon it, and had assured them that every Body was sorry for the Treatment she had met with. She suffered her self to be prevail'd upon at last, and hired a Pew, at the Rate of Three or Four Pounds *per Annum*, in the *French Church du quarre*, because she had Information that the Ministers of that *Church* were more favourably dispos'd towards her. She went thither the next *Sunday*, and was very much stared at. The next Day, Mr. *Roussillon*, who watched his Opportunity, came, with two *Elders*, to her House, whilst she was alone, and both tendered her the Forty *Articles of Calvin* to subscribe, and would make her promise that she would never listen to any *Prophet* any more. She answered them that, tho' she did not believe that these were *true Prophets*, yet she could not, and would not, promise never to listen to any that God Almighty might perhaps be pleased to send. And as to the *Articles of Calvin*, she rejected them with Scorn; and told them that they were not in earnest to tender them to a *Woman*: so that she was expelled out of the *Synagogue* for the second Time, where she hath not been ever since.

As for the *French Prophets*, there have been a great many *Excommunicated*, and *Persecuted* with the utmost Fury by the *French Clergy*. And not only They, but also those who hearkened to them, and would not condemn them all, as *Cheats and Impostors*. Their barbarous Usage of the late Reverend Mr. *Lions*, Mr. *Daudi*, and *Fatio*, hath been already told *, and is well known: And therefore I will add only

* Viz. by Mr. De la P. in his *Third Def. and French Def.* against Graverol, p. 23. He hints also something of Mrs. Noual's Case, *ibid.* p. 62. but had a very imperfect Account of it. Mr. Misson, known by his esteem'd Travels into Italy, is the Person meant in the abovesaid, p. 100. under the Name of a Worthy and Learned Gentleman, who, as Mr. P. truly relates, would have had his House pulled down by a *French Mob*, headed by some of the Better Sort, if not timely rescued by the Government; for no other Reason, but because he writ several Books, that remain still unanswered, against the cruel and infamous (*he might have said, ridiculous, as well as barbarous,*)

only that, amongst others, one *Isaac Havy*, a Weaver in *Spittle-Fields*, and a very honest Man, who is now a *Prophet*, but was not then one, was publickly *Excommunicated* in the *French Church* of *Thread-needle-street*, and in the *Church* of the *Hospital* in *Spittle-Fields*, and Notice given of it to all the *French Churches*; only because he had read some Chapters of the *Bible* in one of the *Assemblies* of the *Prophets*. The Consequence of which was, that he was very often assaulted by the *Mob* in the Streets, and his House searched with a Design, as those holy Murtherers have owned since, of killing him.

I shall end this Narrative by this Observation; that, as these *Inquisitors* have pitched upon this helpless unprotected Man, to pour down upon him with a Vengeance their Fury, whilst they have left others untouched, who were infinitely more chargeable than he with favouring the *Prophets*; so, they have thunder'd out their *Anathema's* against *Madam Dutemps* and her *Daughter*, (who yet never were *Socinians*, and never boasted of any other Name than that of *Christians*,) whilst there are in the *Church du quarré* notorious, wicked, and abominable Men in every respect, known to the *Ministers* of that *Church*, and to their *Flock*, to be so; who are even caress'd by them, and freely admitted to the *Communion*, without their giving *Offence to the good Souls*. I can take my *Oath*, that I have not put one single Word in this long Narrative, but what is exactly true, and what I know to be so.

N.....

The worthy Person, who speaks here, chuseth rather not to be nam'd; not so much out of Fear of those who are set here in their true Colours, as because there was no manner of Necessity for it; the Facts here related being notorious among the French, and having been related a 1000 times over by the Persons concerned. The Hints Mr. *De la P.* hath given, in order to shew that he had not wronged the *French Clergy*, hath put me upon this Enquiry. And I have happened to learn by the by that, not long ago, a Project was set on Foot for erecting a sort of a *Star-Chamber*, or a downright

Persecution, rais'd by some of the *French Ministers* in *London*, against their own Brethren and Countrymen. See *Mr. Misson's*, and the late Reverend *Mr. Lions's Books* upon this melancholly Subject.

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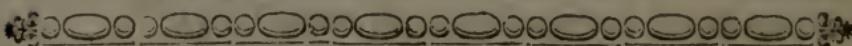
Tribunal of Inquisition, among the *French Refugees*, which was already in great Forwardness ; but which happened unluckily to miscarry. The *Fact*, I hear from very good Hands, is notorious among the *French* ; but I could not yet come to the Particulars of it.

I have also learn'd that Mr. *Souverain*, after he had been depriv'd of his Church, liv'd in the House of a very worthy *English Gentleman*, as a Tutor to his Son ; and that he afterwards fell into great Poverty. That Gentleman, who had a very great Value for him, and who witnessed to his holy and exemplary Life, went to beg for him the Pension allow'd to the Ministers from the *French Committee*, and could get nothing from them but Abuses upon his worthy Friend ; whom he was forced to maintain himself, with the Help of his Friends, as well as the Reverend Mr. *Le Cene*, who was much such another Man, and who died also under the Persecution of the *French Clergy*.

Mr: *Cappel*, the Son of the great *Cappel*, who is now Eighty Years of Age, and who is a learned and good Man, but who never pinned his Faith upon the Sleeves of our *French Ministers*, hath also experienced the implacable Hatred of the Generality of them ; which, I am afraid, will follow him to the Grave, and last even after his Death. And if they have not ruin'd him, it hath been more for want of Power, than want of Malice to him. For, as the Papists take good Care to defame, to ruin, to kill, and burn *Hereticks* in this World, for fear God Almighty should prove too good to them, and fail to execute their Damnatory Sentences, in the next ; so, our *French Clergy* take good care to defame and ruin, at least, all those who dissent from them, out of the same Fear ; and think that we are much indebted to them, because, out of another Fear, and for want of Power, they do not kill and burn, as the Papists do, and as their great Patriarch, Mr. *Calvin*, hath also done. What is certainly most offending, and is notorious to the *French Refugees*, is, that the greatest Sticklers to *Orthodoxy*, and those who burn with most Zeal for *Calvin*, and for the *Synod of Dort*, and who will give no Quarter to *Hereticks*, are, generally speaking, the most loose in their *Morals*, given to *Wickedness*, *Lyars*, *Cheats*, *Slanderers*, *Drunkards*, *Gamblers*, &c. and are the greatest Strangers of all to all *Social* and *Christian Virtues*. But let us proceed to the next *Fact*.

It is observable that, in *France*, the *Discipline*, as they call

call it, was so strict, *i.e.* the Methods of *Crushing* all *Dissenters* were so ready, and so well put in Execution, that there were very few among the Better Sort, and none hardly among the Common People, that dared to dissent from the *French Reformed Church*, or at least say that they did. But, soon after the *French* taking *Sanctuary* in this Free Country, all those *Spiritual* and *Carnal Engines* of *Uniformity* being scatter'd to pieces, many good Christians began to think for themselves, and were so bold as to speak out what they thought ; which occasioned the following Transactions at *Canterbury* ; where the *French Clergy* fell foul upon them with the *Sword of the Spirit*, and with such other more hurtful Weapons, as they could get, and as always are, in the Hands of *bad Clergymen*, subservient to it.



The CASE of several Dissenters from the French Clergy, at Canterbury, and at London.

I Philip Nolé, do certify, that Zachariah Housel, being a very good School-Master, both for English and French, was very well belov'd in *Canterbury*, about the latter End of King Charles the II^d's Reign, and had a vast many Scholars. Tho' he had some particular Sentiments about the State of departed Souls until the Resurrection, and about the *Millenium* ; yet he was very *Orthodox* in every other Respect ; and instructed the Youth in order to be admitted to the Sacrament, without being suspected. But he was one Day over-heard, in a private Discourse, by one Isaac Le Clerc, who desired to be instructed in his Sentiments, which the said *Housel* granted him, but upon Condition that they should be kept private, and himself not discover'd : all which the said *Le Clerc* promis'd upon Oath. But he broke the said Oath afterwards, and discovered the said *Zachariah Housel* to the World ; which began to blacken the said *Housel's* Reputation. Moreover he lent a *Catechism* of his own making to one *Provensal*, who also betray'd him ; which compleated the Ruin of the said *Housel's* Reputation, among the *Walloons* and the *French People*, who did him all the Evil that ever they could.

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The Ministers preached against him, and debarr'd him their Communion, and afterwards formally excommunicated him, and deliver'd him up to the *Devil* in express Words. So that all the *Walloons* and the *French People*, took all their Children away from him. But as he had Children enough from the *English*, to maintain himself and his Family, they all did what they could to animate them against him; but all to no Purpose.

Seeing then themselves thus disappointed, they gave a Sum of Money to have him press'd away. But his Captain took him into his Favour, and afterwards sent him Home again: which did so exasperate all his Enemies, that they laboured with all their Might to lessen the Number of his Scholars, and to give all the Vexation imaginable to those that espous'd his Sentiments. They caus'd several of them to be pressed away, and Excommunicated ELEVEN in one Day. This caused the said *Housel*, as also *James Druelle*, and *Peter Collier*, who had been Excommunicated with him, to fly over to *Holland*. But hearing that King *James* had granted a Toleration for Protestant *Dissenters*, they return'd to *Canterbury* again. But they found that, notwithstanding his Toleration, their Brethren were persecuted as bad as ever; and they themselves experienced the same Treatment all the rest of that Reign, and some part of King *William's*. The Ministers, Elders, and Deacons, of the *Walloons*, and of the *French Church*, went to their Masters, to perswade them to turn those poor People out of Work; which had such Success, that they were obliged to disperse themselves. Some fled over to *Holland*, and others came to *London*, and joyned themselves with the *Baptists*; and, to this Day, they have been abus'd by their Persecutors. All this I certify to be true, and am ready to certify upon Oath.

Philip Nolé.

*May the 25th
1717.*

I can certify that I my self have seen the *French People* throw Stones at them, both as they were going in, and coming out of, their little Congregation. But let us hear another Witness.

The CASE at large of Mr. Daniel Benoist.

IN the Year 1703. I happened to shew some Doubts about the State of the departed Souls until the general Resurrection, and about some other Notions generally receiv'd among the French Calvinists. One of my nearest Relations went immediately to the Minister of the Church, in which I serv'd as a Reader, and told him of it. He ask'd me a great many Questions; and because I could not entirely agree with him in the afore-mention'd Particular, I was turned out of my Place.

My Uncles denounc'd me also at the same Time to the French Church, call'd, *l'Eglise de Londres*, of which I was a Member. I was immediately cited before the Consistory; and at my first appearing there, I was so loaded with Reproaches and Abuses, by all, or almost all, the Company, that I could scarce answer their boisterous Questions, I was so frightened. This made me desire them to appoint a Minister, with whom I might argue the Point more sedately. They appointed Mr. *Testas*, whom they charg'd to examine me, and to bring me into the right Way again, and to preach both against me, and against those of my Perswasion. I was commanded therefore to go to his House, and to hear his Sermons; and I obey'd so punctually to every thing that they were pleas'd to order me, and with so much Submission, Readiness, and Respect, that I never gave them the least Occasion of complaining of me. This did not hinder my being very ill treated, particularly by Mr. *Testas*, who not only made us blush by his Sermons stuff'd with Invectives and Abuses, calling us *Blockheads, Madmen, Impious Men, Hereticks, Jesuits in Disguise, Atheists, Men instigated by the Devil*; but also (which is still worse,) put a quite contrary Meaning upon almost all our Expressions, and such forced and odious Constructions, as made the People look upon us as Monsters; and they never shewed more Satisfaction, than at the hearing of these Sermons.

Mr. *Balguerie* preached also at the same Time in his Church upon the same Subject, and was not at all behind-hand with Mr. *Testas*. His Audience was so set in a Flame by his very first Sermon, that, the very next Day, some of his Auditors caus'd a young Man, call'd *Isaac Godmet*, to be press'd

press'd away, (tho' he had never been at Sea,) from whence his Father and Mother, by all their Endeavours, could never rescue him. So that this poor young Man, who lived an unspotted and exemplary Life, perished in the *Downs*, on Board of the *Northumberland*, in the great Storm, to the great Grief of his Father and Mother, who never got over it to their dying Day.

As for my self, they gave out that I was grown mad; and, in order to give Credit to that false and devilish Report, they had me recommended, by Name, to the Prayers of the People in the *French Churches*, as being disordered in my Mind. I had Ten or Twelve Conferences with Mr. *Testas*, at his own House; in which I was sadly abus'd by him, so far as to tell me that *I had the Devil, and was possess'd by him*, because I quoted some Passages of Scripture, which did not please him.

I complained to the Consistory of this Usage, and was allowed to choose another Minister. Accordingly I chose the late Mr. *Primerose*, who treated me with as much Civility and Gentleness, as I could ever expect from the Honestest Man, and the best Christian in the World. As I was one Day telling him that I was afraid I should be publickly censured, he answered me, that *I had very good Reason to be so, unless I would prevent it by some sort of Recantation*. But, Sir, said, I, *can they with Justice publickly censure me as an obstinate Heretick, for such Opinions as are directly contrary neither to the Holy Scripture, nor to the Three ancient Creeds, nor even to the Confession of Faith of the reformed Churches*. You are mistaken, answer'd he, if you expect any Justice from this Company. You will meet with none. Mr. *Testas* hath so well got the Ascendant, that he over-rules it as he pleases. By that excellent Man's Advice, and by the Advice of Mr. *Saurin*, (whom the Company had also ordered me to visit,) I drew up, and delivered to them, a Declaration in Writing, which was accepted of; tho' it appeared general and equivocal to Mr. *Testas*; who told me afterwards, that it was owing to Mr. *Primerose* that *I had been Tolerated, and that my Declaration had not been strictly examined; that he was a staunch Toleration-Man, and that he would get him censured one Day or other for it*. So that I continued a Member of that Church Five Years longer.

Some time after, I was called to serve as a Reader in another Church. I read Prayers in it but twice, and was

turned out ; one of the Members of my own Church having represented me there as an Atheist, or at least, a *Socinian*. This I bore patiently ; but as this Man went on in defaming me, and boasting every Day in the Ale-Houses, that he could prove that I was an Atheist, &c. I complained to the Consistory, who sent one of the Elders to reprimand him. But as this did not put a stop to his Prating and Calumnies, I summoned the Company to cite him in Person ; which they did at last, but with much ado ; I suppose, because they did not think me worthy of so great a Favour, as to do me Justice. The Witnesses would not appear, and he denied the Fact ; so that I received no manner of Satisfaction, and he no manner of chiding. Instead of that, Mr. Testas took me to task again, and said that he wanted to examine me a-new ; because, said he, I was still suspected of having some Errors. I asked him, *Where my Accusers were ?* He produced a Letter writ by me to my Uncle ; and tho' it contained nothing at all to the Purpose, the Company would not let me alone, but forced me to undergo a new Examination. I gave them another very modest Declaration in Writing, almost all in Scripture-Words, and was sent away without any Answer. I ask'd the next Day the Reverend Mr. Besombe what was the meaning of their sending me away so ? He answered, in a very haughty and disdainful manner, that the Company would stay six Months, according to the Discipline ; and that, if I did not recant within that time, I should be Excommunicated. After that Time was over, hearing nothing from them, I desired Mr. Testas to sollicit a final Sentence ; that I might either communicate with them peaceably, or seek for Communion elsewhere. He answered me, that I wanted no Communion at all ; that I was a Dog ; and that holy Things were not for such Dogs as I was. This, and the like, he had told me so often, that I did no more matter it. I desired also one of the Elders to make Application to the Company for the same Purpose ; who put me off from Time to Time under different Pretences : till I wrote a pinching Letter to the Company, about their being over-negligent in the Business of the Salvation of Souls ; which brought the Matter to an Issue. For I was cited the very Sunday following before the Consistory. They magnify'd the Indulgence and great Patience of the Company, who had granted me so much Time. They ask'd me whether I was the better for it, and had convers'd with some Divines ? I answer'd, that

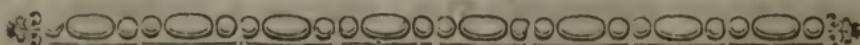
I had not; that the Matter had been already so much debated, that I was fully satisfy'd; and that I was come to such a Resolution as I could not alter, without doing the utmost Violence to my Conscience. They ask'd me whether I wanted more Time? I answered No. Then these Gentlemen began to be in great Distress. Mr. Besombe asked me two or three Questions; and after I had answered them, Mr. Barbot, who was Chair-man, said: *I see that all this is only a Dispute about Words, and that we at the Bottom believe the same Things.* After which, they sent me out, in order to advise among themselves. I was called in again, and the Chair-man told me, in the Name of the whole Assembly, that, tho' they looked upon me as an Honest Man, and a Man who feared God; yet, seeing that I persisted in such Sentiments as gave Offence to the Church, they had resolv'd to blot my Name out of their Book, and desired me to appear among them no more. I asked whether I should not be allowed to hear Sermons? they said, yes, but not to receive the Communion in their Churches. I promised to them I would not; and went away very happy, I thought, to be now free from the Pursuits of a Company, which had given me so much Uneasiness, and so much Trouble. But I found afterwards that they had not done. For, about a Year ago, a Brother-in-Law of mine, who is a Member of the same Church, arrested me, without my having given him any manner of Reason for it. And I chose, rather than to sue him, to pay the Cost of the Arrest, and to refer the whole Matter to his Church: to which he agreed. But he courted Favour with some of them, and did not appear. I complained to the Company not only of this, but also of his having uttered horrid Blasphemies; but to no manner of Purpose: and I was even sent away with Rudeness. I mentioned this afterwards to Mr. Testas, who made me a Thousand Protestations of Friendship, and promis'd me to speak to the Company about it. But I have heard nothing since. Thus an unjust and uncharitable Man, and even a Blasphemer, is deem'd by these Gentlemen worthy of their Communion, and Favour; because he is Orthodox: whilst another, who is acknowledged even by them to be an Honest Man, and a Man who feareth God, is deem'd not only unworthy of both, but also of common Justice; because he is an Heretick, i. e. one that puts a different, and perhaps a better, Interpretation upon some Places of Scripture than they do. But for fear God Almighty should not prove severe enough,

enough in another World to their *Hereticks*, they take Care to do them, in this, all the Mischief they can. For several Members of my late Church went about to the Shops of those with whom I deal, and told them, that I was an *Atheist*, and that none ought to deal with such a Man as I was, who feared neither God nor Devil. And this hath done me an irreparable Damage in my Trade. I pray God to open their Eyes, or rather to turn their Hearts; that they may timely *Repent* of this great Wrong they have done to an Innocent and Inoffensive Christian, and *Repair*, as much as in them lies, the Injury they have done him. I am ready to take my *Oath* upon the Truth of the Premises.

*August the 14th
1718.*

Daniel Benoist.

This Honest Man's Certificate being very full, I shall make only One Remark, which is; that it seems to be inherent in our *French Clergy*, to run into all Nonsense and Inconsistency, provided they can but slander, vilify, and ruin, any Man they do not like. They take it for granted, that the Multitude will swallow every thing they say. This Certificate is a most flagrant Instance of it. For, tho' this Good Man hath very good Natural Parts, and is well read; yet he is not a *Scholar*. Nevertheless we see that they do not scruple to call him, (as they do sometimes even *Shoemakers*, and other *Mechanicks*, tho' born *Calvinists*, and Men of no Letters,) *Jesuits in Masquerade*. This must needs be a great Comfort to that worthy Gentleman Mr. P. who, in Defiance to common Sense, and to the now settled Opinion of all the World, is trumpeted about, as a *Jesuit in Masquerade*, by these very Men; for no other Reason, but because he is a much better and truer *Protestant*, than they themselves are.



The CASE at large of Mr. Grimault, Excommunicated, &c. by the Ministers and Elders of the French Church in Artillery-Lane.

I Was asked on *Sunday, April the 25th, 1703*, to take a Walk by Four Elders of that *Church*, viz. Mr. *Pircu*, Mr.

Mr. Perigard, Mr. Beaufils, and another. They asked me, whether I knew one Mr. Benoist, who had then a Dispute with the Consistory of their *London-Church*, about the State of the Departed Souls until the Day of Resurrection; and what I thought of his Sentiments? I told them that I knew him, but had not yet examined that Matter thoroughly; and that, tho' a more learned Man than I was might perhaps answer the many Passages of Scripture which he offered to support his Opinion, yet I could not. From which Mr. Pirou concluded that what they had heard of me was true, viz. that I had espous'd that Man's Sentiments, and defended them in publick Company. I answered, that those who had said so of me would be very much at a Loss to prove it; that indeed I had sometimes discoursed about Mr. Benoist, and repeated his Arguments; but that I challenged any Man living to prove that I had ever declared for his Opinion. At least, said they, you do not condemn it, which induces us to believe, that you lean towards it. I answered, that it would have been imprudent in me to condemn such Sentiments as I had not examined thoroughly, and as I was sensible I could not confute; but, after all, supposing I was of Mr. Benoist's Opinion, it was no Body's Busines to meddle with it; and I alone must answer for it. I beg your Pardon, reply'd Mr. Pirou, it is our Business to meddle with those Things. We should be very sorry to see you fall into such abominable Opinions; and being your Elders, we are obliged to use our best Endeavours, to prevent so great a Mischief. I thanked them for their Zeal, but told them that I wanted Passages of Scripture, by which Mr. Benoist's Doctrine should appear to be expressly condemned; that, if they would furnish me with such, I would my self go to him, and undeceive him of his Errors; and, at least, I would be convinced that he was in the Wrong. We disputed for a good while; and because I would not submit to their Unscriptural Reasonings, they called me Names, and told me that I was a Fool, an ignorant Man, a Blockhead, and an Ass; and so the Dispute ended.

They quickly brought this Conference before the Consistory; who, after a great many Questions, ordered me to chuse a Minister, and to wait upon him, in order to receive Instruction upon the Matter in Hand. And accordingly I was carried to the Reverend Mr. Rival's by Mr. Pirou and Mr. Brie. We argued the Point for a good while;

while ; and I kept him close to the Scripture. He fell in a great Passion, stamping often his Foot on the Ground, and calling me a Fool, an ignorant Man, and a Blockhead, who gave my self the Airs of a Doctor, and abusing me in a very scurvy Manner.

He made his Report to the Consistory, who summon'd me to appear the next *Sunday*. I asked them what they had called me into their Assembly for ? Whether they had heard that I was a Drunkard, a Swearer, a quarrelsom Man, a lewd Man, a Man that behav'd my self ill in my Family, or who had injured my Neighbour ? If I am such a one, said I, I willingly submit to your Censure ; if not, Why did you send for me ?

They all answered, that they had nothing to say against my Morals ; and that the good Character that many had given me, and the Informations they had of the good Offices I rendered to every one, made them look upon me as a Man of an exemplary Life. But that I had the Misfortune of having been seduc'd into an abominable Error, which overthrew the Foundation of the Christian Religion ; and that they desired to recall me from it ; and therefore had sent the Reverend Mr. *Rival* to me. But seeing that he hath not succeeded, added they, we have sent for you, to desire you to chuse another Minister, upon whom you shall wait every Day for Three Months together ; and if his Instructions prove also unsuccessful, we shall be obliged to proceed against you, according to our Discipline. I went accordingly to the late Reverend Mr. *Lions*, who was a very honest Man, and whom I liked exceedingly, because he was not one of those who condemn others upon the Account of mere Sentiments. After the Three Months were over, Mr. *Lions* made his Report to the Consistory, before which I was summoned on the 9th of Nov. 1703. The Rev. Mr. *Pegorier*, who was the Chairman, after having made a short Speech, asked me whether *I believed that I had a Spirit* ? I answered him, yes. He desired me to prove it by Scripture. I quoted *1 Cor. ii. 11.* He asked me then, whether *I believed that my Spirit should die* ? I answered him, that I did not know whether it should, or no ; because the Scripture said nothing about it. He ask'd me, *What becomes of the Spirit when a Man dies* ? I quoted *Eccl. xii. 7.* After which he said to the Company : *Gentlemen, this Man is not such as he hath been represented to me to be ; and I do not find him guilty of what hath been laid to his*

his Charge. Mr. Rival took up Mr. Pegorier very warmly; and told him; *Sir, you do not know the Fellow: he has more Cunning than you think of; and he keeps to himself a Back-Door, to slip out of your Hands.* Give me Leave to ask him some Questions; and you shall see whether what I say be not true. Here Mr. Pegorier fell also into a great Passion against Mr. Rival, and told him: *Sir, if you do not think me capable of putting proper Questions to a Man, take my Chair, and I shall withdraw from the Company, &c.* Mr. Rival answer'd, that *I made a subtle Distinction between the Soul and the Spirit; and that it was upon that Account that he had told him that I kept to myself a Back-Door.* After some scolding, Mr. Pegorier asked me where I had found that *Distinction?* I quoted him, *1 Theff. v. 23. Heb. iv. 12. and Luke i. 46.* This occasion'd a long Dispute, which went on with so much Disorder and Confusion, that it would be impossible for me to give a tolerable Account of it. However, I was condemn'd by three Ministers of that Church only, viz. Mr. Pegorier, Rival, and Barbot, (for the late Mr. Lions assur'd me afterwards that Mr. Dargenteuil and Mr. De la Motte had writ a Letter in Concert to the Consistory, to desire them not to carry Things to an Extremity; and that he himself had not consented to my being condemn'd, but could not withstand the Majority of both Ministers and Elders.) I was condemn'd, I say, to be Excommunicated the Sunday following publickly in the Church. In the mean while, a near Relation of mine, who is a grave and good old Man, and my Wife, went without my Knowledge to Mr. Majou, and Mr. Pirou, *Elders,* and fell on their Knees, with Tears in their Eyes, beseeching them for God's sake to put off the Execution of the Sentence; because it wou'd be such an Infamy, that we should loose all our Customers, and starve with our Children by it; and promising to do their best to bring me again into the Right Way. They shewed themselves inflexible, and answer'd that, according to their Discipline, the Sentence must be publish'd; and that it was expedient it shou'd be so, in order to deter others from giving into such Errors.

Accordingly, I was Excommunicated, for asserting that the Scripture said nothing of a particular Judgment for the Souls of Men, immediately after Death; and consequently, that the Souls of just Men do not enjoy the Everlasting Felicity, and that the Souls of the Wicked do not suffer the Everlasting Torment, before the Coming of our Lord Jesus Christ, and the Resurrection of the Dead. The Sentence was pronounced

publickly by Mr. Rival in the said Church, on the 14th of the said Month. By this Popish *Excommunication*, and by several furious Sermons that were preached against me, and against those who are of the same Perswasion, together with bitter Calumnies raised against me, for nothing in the World else, but because I did follow the Dictates of my own Conscience in the Fear of the Living God, (which I hope I shall always do, with the Assistance of God's Holy Spirit, well knowing that the Sufferings of this present Time are not worthy to be compar'd with the Glory which shall be revealed in us;) by this cruel Persecution, I say, I have been render'd so odious and infamous among the French Refugees, with whom I got before a good Livelihood, that I immediately lost Three Parts in Four of my Customers. So that, had it not been for the good Temper of some, who have a better Rule to go by than the Dictates of our Clergy, I had been utterly starv'd and undone, with my Family. Even at this very Time, I can hardly go about my lawful Business, but one or other of the French People swears at me, calling me an *Atheist*, a *Devil*, a *Dog of a Heretick*, &c. and sometimes they even throw Stones at me in such a manner, that it is impossible for me to know who they are that throw them. All this I certify to be true, before God and Men; and only add that, before this, my Mother and Brother-in-Law, who are in very good Circumstances in France, never fail'd to send us something every Year, till some Body or other took the charitable Pains to write to them that I was *Excommunicated*, and an *Heretick*; since which Time they would no more hear of me, nor of my Wife, and Family. I pray God to turn the Hearts of these WORKERS of INIQUITY, who EAT UP his People, as they eat Bread, Psal. xiv. 4. Or, if they are resolv'd to go on, to break the Arm of the Wicked, and to seek out their Wickedness, till he finds none, Psal. x. 15.

MICHAEL GRIMAUT.

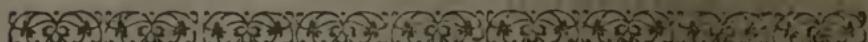
This Persecution is fallen the harder upon this poor Man, because he can't speak English. For, it being morally impossible for him to get English Customers, for that Reason, he is forced to keep with the French People; the greatest Part of whom will not, and others dare not, employ him. For, to my certain Knowledge, there are many good French Men, even among those who are not Overrul'd, who dare not do it, as not having either Strength, or

Re-

Resolution enough, to sustain the perpetual Reproaches of the bigotted Part of their Countrymen, who plague this good Man daily by Abuses of all Kinds. Almost all the others, who are in his Case, have this great Advantage, and Comfort, that they can converse and deal with English People, from whom they have received abundance of Civility, Humanity, and Charity ; and that their Circumstances do not oblige them to depend upon their cruel Persecutors. But, tho' this Man is almost as universally hated, as he is universally known ; yet, his unjust Enemies must acknowledge that he is as honest and upright a Man, as any among the Hundred Thousand Refugees that Mr. Du-bourdieu reckons in the Two Kingdoms. Whether it be the Devil who helps him to that, (as a certain Orthodox Minister is wont to say he does Hereticks,) Mr. Grimault lives the most sober and exemplary Life ; and is always ready to do unto any Man, whether Friend, or Foe, all the Service that lies in his Power. Thus we see that False and Perfidious Clergymen, notorious Forswearers, and Calumniators, Drunkards, and Hypocrites. &c. go unpunish'd, nay, are applauded ; whilst a good, inoffensive, and irreprehensible Christian is defamed, and harass'd, and ruin'd, by the French Clergy !

Before I have done with Mr. Grimault's Case, I must take Notice of the gross and willful Prevarication of the Reverend Mr. De la Motte, in his late Book, in which he takes particular Notice of this Case, which he very unjustly and maliciously complains to have been aggravated by Mr. De la Pillonniere, (who yet hath said but a Word *en passant* about it,) in order, says he, to render the French Clergy odious to the Nation. Mr. De la Motte could not be ignorant of it ; not only because he was one of the Members of that Grave Assembly, that expell'd this good Man out of the Synagogue ; but also because he writ to them in his Behalf ; and therefore thought the Anathema pronounc'd against him Hard and Unjust. And yet he had rather soften this whole Matter, and represent it as wholly Harmless, in order to ingratiate himself with these Inquisitors, than even to say that he had blam'd their Conduct, and oppos'd their Measures at that Time ; and to secure to himself the just Praise which he deserv'd for it. Another gross Mistake, if not Prevarication, of Mr. De la Motte is, his giving not only an insufficient, but also a False Reason, for their treating so unmercifully and so popishly this good Man, viz. that he

was a *Sabbatharian*, and an *Antropomorphte*; which Names by the very Power of their Syllables, are enough to frighten out of their Wits *Women* and *Children*. But I shall give in the *Appendix* a Letter of Mr. G. to Mr. *De la M.* in which Mr. G. vindicates himself.



The CASE of Nicholas Masson.

I *Nicholas Masson*, Sixty Years of Age, and a Member of the Church of *England*, being in the Year 1714 in very great Poverty, thro' want of Work, was relieved by the *French Committee* with about Twenty Shillings a Year. But as I kept the *Sabbath*, according to my Belief, and also did not believe that the *Just do enjoy the Everlasting Happiness* nor that the *Wicked do suffer the Everlasting Pains*, before the *Resurrection of the Dead*; those Gentlemen, after having argued those Points with me, deprived me of that small Share of the National Bounty. I was very much abus'd by the Company into the Bargain. For, whilst we were thus arguing, a Woman that stood by in the Church said very loud, *je me donne au Diable, que le Diable m'emporte*, i. e. I would give my self to the Devil if I did not hang him, had I the Power in my own Hands, without being reprimanded by any of those Gentlemen. Indeed, after I had complained of their Silence, Mr. *Baronneau* turn'd her out of the Church. But Mr. *Montau* said, that I was a miserable *Wretch*, unworthy of any *Compassion*. Mr. *Thomas* said, they are People not worthy to live amongt Honest Folks; it seems that they believe neither God, nor Devil; give him nothing at all. Mr. *Baronneau* said also, give him nothing: This Money is not for such a *Wretch* as he is, but for those of our Religion. Thereupon I own'd that I was not of the *Calvinistical*, but hop'd that I was of the *Christian Religion*; to which they answer'd that they would speak to my *Pastors*, which they did accordingly. And I was summon'd not to fail to be at Church the Sunday following; to which I answer'd that, as I had not miss'd once to be at the Divine Service for Three Years last past, so I would not fail then, God be willing. Being then come to the Vestry, the Rev. Mr. *Durette* examin'd me, in a civil Manner, upon the abovesaid Points; and said to the Company:

pauy: I find nothing in this Man that ought to debar him our Communion. One of the Vestry offer'd to say something against me: to which Mr. Durette reply'd, Sir, you do not understand him, he says nothing but what is agreeable to Scripture. Then I desir'd the Vestry to give me a Certificate, which was granted me immediately, without any Opposition, of which here is a true Copy:

Nicholas Masson, and Susanna his Wife, are Refugees, and good Protestants, as they shew it in constantly attending the Divine Service. But having not wherewithal to subsist, thro' the want of Work, they have Recourse to the Publick Charity. We recommend them therefore to Messieurs the Distributors of the Committee, beseeching them to have a Regard to their Want, for they are worthy of the same.

London this 25th of
October. 1714.

Laplace, Minister.
David Bouffard,
Peter Dede, }
James Couthe, } Elders.

But Mr. Montau said, that the Distributors would not receive Mr. De Laplace's Certificate. I asked him of whom must I have one then? He answer'd of Mr. Durette, or of Mr. Fleury. Mr. Durctte gave me a very good One, in which he said expressly, that he had examined me in the Presence of the whole Vestry; and that he found in me no manner of Heresy; and he got it sign'd also by all the Elders of the Church. I presented it to Mr. Montau, who call'd Mr. Durette a Papist, and added that, if he was an Honest Man, he would not have given me that Certificate; that he was but a Proselyte; that that rascally Crew was not good for much; and that, if he had given that Certificate, he was of my Sentiments. In fine they rejected it, as they had done the former; and they refused even to return me my last Certificate. Mr. Montau * said, that I

* Mr. Montau would have done much better fully to have satisfy'd his Creditors, than to use this poor Man in that barbarous and rude Manner. Thus we see and feel the Truth of what the Rev. Dr. Hair, now Residentiary of St. Paul's, says, in his incomparable Book, intitl'd, The Difficulties and Discouragements that attend the Study of the Holy Scripture; viz. that Orthodoxy atones for ALL Vices, and extinguishes ALL Virtues; and again, that Heresy gives up the BEST Men to the Mercy of the WORST.

ought not to expect any thing of the Publick Charity. Upon which I asked him why they had then demanded a Certificate of Mr. Durette ? Hereupon he took me by the Hand, and turn'd me out of his House, saying, that I was a miserable Heretick, and a Knave ; that they would see me starve like a Dog, before they would give me one Farthing. Accordingly, the last Money I receiv'd, was one Half-Crown about Mid-Summer, in 1715. and have not received one Farthing from the Committee ever since, directly nor indirectly. Yet notwithstanding, they have put me and my Wife in their Printed *LIST* for the Year 1716, as having receiv'd Ten Shillings of that Year's Distribution, which I aver to be false. And whereas I cannot subsist without the Help of my Wife, several Elders of the French Churches have advised her to abandon and forsake me, that I might perish Effectually ; and some of them have actually offer'd her Money, to do so. All this I do certify to the World to be true, and am ready to give my Oath upon it.

Nicholas Masson.

August the 5th
1718.

The proper Person, that should certify the next Fact, is a poor Widow, that hath a small Child. But as she is incapable of maintaining her self, and her Child, and actually assisted by that French Church she is a Member of ; I thought it more proper not to bring in her own Testimony, for fear of doing her an Injury. It would be very unjust to take away her Allowance, upon the Account of any thing that shall be said here by others For, I declare that I do not know the said Woman, directly nor indirectly ; and that I have given it as my Advice, that she should know nothing of the Matter, till this Book was published ; to the End that she might be entirely cleared of having any Hand in all this. And I think that the Testimony of two credible Men, (who were Eye-witness to her poor Deceased Husband's woeful Condition from the first to the last, and who have heard his poor Wife relate the Fact, with Anguish of Heart, the same Day it happen'd, and several Times afterward,) is sufficient to satisfy the World of the Truth of it. It is as follows :

The Case of Isaac Blanchet.

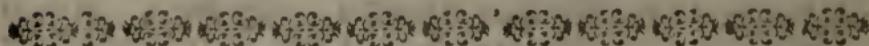
WE, whose Names are hereunto subscribed, do certify that *Isaac Blanchet*, a Weaver by Trade, was but a slow Workman, and afflicted with a Rheumatism. He fell sick on the 18th of October, 1717, of a violent Feaver, and in the utmost Poverty and Want, having nothing to lie upon but a little Straw, and even that upon the Floor, without either Sheetting or Shift; but only his ragged Cloths. He died on the first of November following, being abandon'd and forsaken, without any manner of Relief on the part of the French Committee, in that deplorable and lamentable Condition; only because he had lately kept the Sabbath, and been baptiz'd according to the Evangelical Practice. His Wife, not being of his Perswasion, but belonging to a French Church, went to the *Ladies*, called *Dames de la Charité*, i. e. *the Ladies of Charity*, to represent to them her miserable Condition, and that of her Husband, and Child, with a broken Heart, full of Sighs, weeping and lamenting. All the Answer and Comfort she had from these Ladies was, that *they were no more concern'd at her Condition, and that of her Husband, than they would be at that of Dogs*. This poor Woman, seeing that there was no Possibility of obtaining any Relief from them, beseeched them that they would be so kind, at least, as to send to him the Physician that hath the Care of the Poor. They reply'd that *they had no Physician for her, nor for her Husband*. Now as to what is related here, concerning the said *Isaac Blanchet's* State and Condition, from the first to the last, we do certify it, before God and Men to be true, as having been daily Eye-witnesses to the same. We do certify in the like Manner, that the said poor Woman, as soon as she was return'd from those Ladies, that have part of the Administration of the Charity Money, repeated to us the Answers they had made to her several times over; which were exactly the same as are related in this present Certificate.

Witness our Hands, May the 25th, 1717.

*Michael Grimault,
Nicholas Masson.*

This Fact is so crying, and so inhuman, that I greatly question whether it can be paralell'd, even among the most wild Barbarians.

I complained of this Baranity to Mr. Baronneau, one of the *Distributors* of the National Charity, in the beginning of June last, in open *Coffee-House*; who answer'd me, that *that Money was for Protestants, and not for such as he was.* I reply'd that *that poor Man was a Protestant.* No, said he, *Quakers and Anabaptists are not Protestants; and consequently the French Refugees, that are of their Opinion, are excluded from that National Bounty:* All which I proved to him upon the Spot to be false and absurd, much after this manner. 1st, I told him that *the Laws of this Kingdom, the Kings and Queens, the Parliaments, both Whiggs and Tories, were altogether unanimous, that the Dissenters were Protestants, among whom the Quakers and Anabaptists were.* 2. That *the Government give 15000 l. per Annum, to relieve the French Protestant Refugees in general; and that that Royal Bounty is not limited to those only that believe the 40 Articles of the French Confession of Faith, (neither more, nor less;) and therefore that those poor French People, who come under the general Denomination of Protestants, have undoubtedly an equal Right to that Royal Bounty with those that do believe the said 40 Articles, and are of their same Rank.* So that Those, who are entrusted with the Distribution of this National Bounty, do the greatest Injustice in the World to these poor People, who have the Unhappiness not to Copy their Faith after That of the Distributors; and These make themselves the Proprietors of those poor People's Property, by frustrating them of that which they have an undoubted Title to; nothing being more their own than what hath been given to them.



Concerning the French Committee.

THESE unchristian Proceedings of the *French Distributors*, and especially their cruel and unheard of Treatment of this poor Man, together with the strange Reasoning of Mr. Baronneau, and the perpetual Complaints and Outcries of the *French Poor*, and of several others for them, for

for about 20 Years last past, (as far as I can remember,) against the Mismanagement of the 15000 l. yearly given to relieve the poor French Protestants; have induc'd me to examine, with some Exactnes, into some Part of the Administration of the Royal Bounty; and to lay it before the Nation: that, if it is thought fit, the same may be throughly examined into; and further *Abuses* and *Frauds* prevented.

But, as I knew, on the one Hand, that, to induce the Nation to a strict Examination into this Affair, some flagrant and well attested Instances of *Fraud* were highly necessary; so, on the other, I took it for granted that those of the *Distributors*, who were conscious of their Guilt, would do their utmost to prevent the Poor from coming to me, to be examin'd; by severely threatening them, as they had done several Times effectually, in the two last Reigns, when much the same Things were attempted by other Persons. Therefore, I concluded, that whatever was to be done ought to be done speedily. Accordingly, the Publick List of 1716. printed by the *Distributors*, being happily fallen into my Hands, I gave out on a sudden, in that Part of the Town where I live, that all those that were reliev'd by the *Committee*, should resort to my House; which had the desir'd Effect. For, in two or three Days, I got a great Number of *Certificates*, all contradictory to the *List*; by which Time the *Distributors* had Knowledge of my Enquiries, and soon put a Stop to them. For, they gave out every where, that all those, who had given, or shou'd give, their Names, &c. 'should 'not only be cut off from the *Royal Bounty*, but also from 'the monthly Charity.' And accordingly they have depriv'd of it several of these poor People, as I am well inform'd, at several *French Churches*; and told them, that, 'it was a Pack of *Jesuits*, who had a mind to ruin the *French Refugees*, in this Country, &c. That this taking of 'Names, and *Certificates*, was in order to have them sent to 'the *Plantations*; that they, i. e. the *Distributors*, would 'resign their Places, and so the Management of that Mo- 'ney would be put into the Hands of *English Gentlemen*; and 'that then the poor *French Refugees* should have no more than 'what those *Gentlemen* would please to give them, i. e. lit- 'tle, or nothing, &c.' I shall leave these ridiculous and self-confuted Calumnies, without any other Remark but this; That these *Gentlemen* pay here a very indifferent Compliment to their *Protectors* and *Benefactors*; and that, if

they have been Just in their Administration, they have no reason to be so angry ; and ought not to obstruct, but rather encourage, the Examination of their Proceedings. For, if they have been Just in their Administration, surely the more it is look'd into, the more it will be for their Honour and Justification. But, their great Uneasiness about it shews already that there is something foul at the Bottom.

These poor People being thus terrified ; many came to me to have their *Certificates* back again. But I promis'd them to conceal their Names, till the *Nation* should think fit to call for them. Therefore I must beg Leave to conceal the Names of those who have given me their *Certificates*, and to use a Capital N. with a Number, instead of them. I have now in my Hands above Seventy, which I shall be ready to produce, whenever the *Nation* thinks fit to call for them. In the mean time, I'll give here an Account of them ; that is, I shall set down, in one *Column*, what every one is said in the *List* to have receiv'd in the Year 1716 ; and in *another*, what they have receiv'd in that same Year's Distribution, according to their respective *Certificates* ; and the respective Deficiencies, in a *Third*, viz.

Charged in the LIST.

Receiv'd. Deficient.

	<i>l. s. d.</i>	<i>l. s. d.</i>	<i>l. s. d.</i>
N. I.	7 00 0	0 00 0	7 00 0
N. II.	2 09 0	1 12 0	0 17 0
N. III.	1 06 0	0 16 0	0 10 0
N. IV.	1 12 0	1 00 0	0 12 0
N. V.	1 10 0	{ Never recd. in all his Life but }	1 02 6 0 07 6
N. VI.	4 09 6	1 12 0	2 17 6
N. VII.	1 12 0	0 16 0	0 16 0
N. VIII.	2 15 0	1 12 0	1 03 0
N. IX.	1 14 0	0 16 0	0 18 0
N. X.	0 16 0	0 00 0	0 16 0
N. XI.	0 16 6	0 12 0	0 04 6
N. XII.	0 16 0	0 00 0	0 16 0
N. XIII.	1 18 6	0 02 6	1 16 0
N. XIV.	2 00 6	1 08 0	0 12 6

Charged in the LIST.

Receiv'd. Deficient

	<i>l. s. d.</i>	<i>l. s. d.</i>	<i>l. s. d.</i>
N. XV.	3 09 6	1 12 0	1 17 6
N. XVI.	2 18 6	0 00 0	2 18 6
N. XVII.	1 13 0	1 04 0	0 09 0
N. XVIII.	2 04 0	1 04 0	1 00 0
N. XIX.	3 03 6	1 12 6	1 11 0
N. XX.	0 17 6	0 12 0	0 05 6
N. XXI.	2 01 0	0 15 0	2 06 0
N. XXII.	2 03 6	1 04 0	0 19 6
N. XXIII.	1 07 6	1 00 0	0 07 6
N. XXIV.	1 16 6	1 04 0	0 12 6
N. XXV.	2 04 0	1 12 0	0 12 0
N. XXVI.	1 17 6	1 04 0	0 13 6
N. XXVII.	1 18 6	1 04 0	0 14 6
N. XXVIII.	1 09 6	1 00 0	0 09 6
N. XXIX.	1 06 0	1 00 0	0 06 0
N. XXX.	1 19 0	1 04 0	0 15 0
N. XXXI.	2 04 0	1 12 0	0 12 0
N. XXXII.	1 07 6	1 00 0	0 07 6
N. XXXIII.	1 16 6	1 08 0	0 08 6
N. XXXIV.	0 09 0	0 00 0	0 09 0
N. XXXV.	4 00 6	1 12 0	2 08 6
N. XXXVI.	0 18 0	0 16 0	0 02 0
N. XXXVII.	1 04 6	0 16 0	0 08 6
N. XXXVIII.	1 07 6	1 00 0	0 07 6
N. XXXIX.	1 05 6	0 00 0	1 05 6
N. XL.	1 12 0	1 04 0	0 08 0
N. XLI.	1 17 6	1 04 0	0 13 6
N. XLII.	2 17 0	1 12 0	1 05 0
N. XLIII.	2 08 6	1 12 0	0 16 6
N. XLIV.	1 13 0	1 04 0	0 09 0
N. XLV.	1 12 6	1 00 0	0 12 6
N. XLVI.	2 08 0	1 08 0	1 00 0
N. XLVII.	1 02 0	0 16 0	0 06 0
N. XLVIII.	1 12 6	1 00 0	0 12 6
N. XLIX.	1 13 0	0 00 0	1 13 0
N. L.	2 00 0	1 04 0	0 16 0
N. LI.	1 07 6	0 12 6	0 15 0
N. LII.	3 03 6	1 08 0	1 15 6
N. LIII.	1 13 0	1 04 0	0 09 0

Charged in the LIST.

Receiv'd. Deficient.

	<i>l. s. d.</i>		<i>l. s. d.</i>	<i>l. s. d.</i>
N. LIV.	1 07 6		0 16 0	0 11 6
N. LV.	1 05 6		0 00 0	1 05 6
N. LVI.	2 06 6		1 12 0	0 14 6
N. LVII.	2 16 6		0 13 0	2 03 6
N. LVIII.	3 15 6		1 12 0	2 03 6
N. LIX.	1 11 0		1 00 0	0 11 0
N. LX.	1 07 6		1 00 0	0 07 6
N. LXI.	1 15 0		1 04 0	0 11 0
N. LXII.	2 07 6		1 00 0	1 07 6
N. LXIII.	1 17 0		1 04 0	0 13 0
N. LXIV.	2 14 0		1 16 0	0 18 0
N. LXV.	2 02 0		1 04 0	0 18 0
N. LXVI.	1 03 6		0 16 0	0 07 6
N. LXVII.	1 13 0		1 04 0	0 09 0
N. LXVIII.	1 19 6		1 00 0	0 19 6
N. LXIX.	1 12 0		0 16 0	0 16 0
N. LXX.	1 07 6		0 16 0	0 11 6
N. LXXI.	2 00 0		1 04 0	0 16 0
N. LXXII.	1 15 0		1 04 0	0 11 0
N. LXXIII.	1 06 6		1 00 0	0 06 6
N. LXXIV.	3 03 0		1 16 0	1 07 0
N. LXXV.	1 17 0		1 04 0	0 13 0
N. LXXVI.	1 09 6		1 06 6	0 03 0
N. LXXVII.	3 07 0		1 08 0	1 19 0
	<hr/> <i>152 16 0</i>		<hr/> <i>79 08 6</i>	<hr/> <i>73 07 6</i>

Here are 77 flagrant Instances of Fraud, and of Falshood in the printed *List*, attested by Persons, who have been strictly charg'd to speak the Truth, and have shewn themselves ready to take their *Oath* upon what they averr'd : without taking into this Reckoning what *Nicholas Masson* hath said in his *Cafe*; and what a poor Woman, whose Husband is in Prison, for about Five Pounds, and who is left with Four Children in the utmost Want, who is also said in the *List* to have receiv'd Two Pounds Two Shillings, certifies; viz. that she hath receiv'd but 1 Pound 12 Shillings. But besides these 79 Witnesses, I have examin'd above a Hundred more; and tho' they durst not give their Certificates; yet they freely and solemnly declar'd

declar'd that they did not receive the full Sums, by far, that are set down in the *List*. All the People I have examin'd are also unanimous, that they receiv'd $\frac{1}{2}$ less in 1717, than in 1716 ; altho' it is own'd that his Majesty granted the same Sum of 15000*l.* for the Year 1717. From whence it follows that, had the *List* of that Year been likewise compar'd with what the Poor receiv'd, the *Deficiencies* would, in all Probability, have been found greater.

N. B. The Reader sees that I have examin'd but a very inconsiderable Part of the Account ; and if, in the Distribution of 155 Pounds, the poor have been depriv'd of 74, i. e. of very near one half, it is reasonable to conclude, that, in the Distribution of 15000 Pounds, very near one half hath been lost for them.

N. B. This *Fraud* is more crying, because it affects the poorest, and the most Destitute of all.

N. B. If the Nation overlooks this bold Complaint of theirs, (as I hope it will not, in Compassion to them, and in Justice to it self,) and if they can meet with no Redress this Time ; their Condition will be much more Desperate than it was ; because Those, of whom they justly complain, will think themselves henceforth secure and uncontrollable ; and will undoubtedly revenge themselves upon them, and totally deprive them of the little they have, in order to keep others in Awe for ever ; as indeed they have very much threatened, and even begun, to do.

N. B. It is very true, that the different Necessities of such a numerous Crowd of Poor is not of a Nature to be balanc'd to a Grain, or poised with the same Nicety and Precision as if weigh'd in Gold Scales : Which is one of the fine Strokes of Oratory of Mr. Dub. and is also hinted by the Reverend Mr. Menard, in the Preface of the printed List, as being the current and popular Answer to all Objections. But it does not at all follow from hence that those, who are universally known to have no need, must have large Sums of Money given them ; and that those, who are also universally known to be in the greatest Want, must have little, or nothing ; and much less, that the poorest should be defrauded of one half of what they are said to receive, &c. And therefore this Answer is nothing at all to the Purpose :

But, as this Part is not my Main Design, I do not at all pretend to go to the bottom of the Matter, (which indeed cannot be done by a private Man,) and will only give some further Hints, to shew the Necessity for the Nation of ha-

having a strict Eye to the right Administration of its Money, and of ordering a thorough Examination of it, for the time past. I will add therefore only some few Objections, Remarks, and Questions.

I. I wonder to see in their *List* no Account at all of the other 3000 Pounds, that are allotted to the *French Clergy*, exclusively to *Ecclesiastick Converts*; tho', it would have been no Prejudice, I think, to the Sacredness of their Character, nor to the Privilege of their *Protestant Birth*, to have let the World see whether that great Sum (great, I say, considering both the Smallness of their Number, and the good Circumstances of most of them,) is not taken away by the *Rich* among them, from the *Needy*; and also to have given an Account, whether the Number of these is encreas'd, or diminish'd, since the Year 1695, as they carefully do with relation to the *Laity*. For they tell us, that, in the Year 1695, when the *Refugees* obtain'd the 15000*l.* per Annum *Bounty-Money*, it was applied but to 2412 Persons, including *Ministers* and their *Families*, (and *Converts* too, I suppose;) But that by the *List* now publish'd it appears, that the *Laity* that partake of his Majesty's *Bounty*, without including *Ministers* and their *Families*, (to whom the Fifth Part of the 15000*l.* hath been assign'd,) consist of 5194 Persons. What they say here, I easily believe; and think that, if they would have taken into their Reckoning many *Laymen*, that, I know, are in the utmost Want, and whose miserable and deplorable Condition I want Words to express, they might have set down some Hundreds more, that ought to partake of the *National Bounty*. But, why do not they give a like Account of the Encrease or Decrease of their *Clergy*, or rather of the *Needy* among them? Is it because it is plain that almost all the *Ministers*, that fled from *France*, are now dead, or well enough provided for, being settled in good *Congregations*; in so much that they are often obliged to send beyond Sea for *Pastors*; having always taken good care not to overstock themselves with Brethren. The Case being such; what they do with 3000 Pounds, and how they share that Sum among themselves, I leave it to the *Givers* to look into.

II. Another great Reason, which I make bold to offer to them for it, is, that, tho' the *Needy* amongst them are notoriously, twice at least, as rich, and not half so numerous, as among the *Ecclesiastick Converts*; yet the former divide 3000 Pounds wholly among themselves; whilst

the latter, who are said, in the *List of the Laity*, to be 55 in Number, divide but 294 Pounds. This hard Usage, and Partiality, oblig'd some time ago the *Ecclesiastick Converts* to apply to his Grace several times; and by his Means they extorted at last from the Committee the Sum of 400 Pounds, out of the 12000, belonging to the Laity. But, tho' a New Committee was erected for their Relief, their Condition hath not been at all better, but rather worse, since. For, not to say that the most mistrusted of the former *French Distributors* have found Means to get in; they have confessedly taken care to ease themselves of all the Lay-Converts into that New Committee, who, according to themselves, amount to 60 in Number. (See the Account of the Establishment, &c. p. 24.) So that 115 Converts are now to divide not quite 400 Pounds. For, they own, in the aforementioned Book, that they allow, out of that small Sum, an Annual Salary to a worthy French Divine, to take a general Care of the Souls of the Proselytes; (p. 22.) to a worthy Physician to an Apothecary; and to a Master of the English Language. Thus they sell Words, and Medecines, to those who ask for Bread:

N. B. It is very observable that, whereas in the *List of 1716*, there are 55 Ecclesiastical Converts that were reliev'd; there are but 40 said to be so, in the afore-cited Book, p. 24. Are Fifteen of them grown rich since, or gone away, &c?

It is true that the Managers of this Affair tell us, that they have got besides 194 Pounds Yearly Subscriptions, and 22 of casual Benefaction. I suppose, it is in order to encourage People to give, that they beg for Converts, at the beginning of their Book, with all the Earnestness and Eloquence imaginable. From the lively Picture they make of their Generosity in having forsaken All for the sake of their Religion, of their Numbers, and miserable Condition, &c. it is very natural to conclude, both that all their Aim is to have the 15000 l. untouched; and that they have been very much wanting to their Duty towards them: especially considering that, besides that vast Sum, they gather in their Churches every Week very considerable Sums, and receive many pious Legacies, and other private Charities, both from English and French. And as they seem to alledge it as a sort of an Excuse, that of all the Obstacles that have retarded the Commissioners in their Proceedings, none hath appear'd more puzzling than to find out and separate the Tares from the Wheat, the true Proselytes from Scandalous Persons, and False Pretenders; and

and as Mr. *Dubourd*. and Mr. *Lyons* have notoriously call'd *Wheat, Tares, and Tares, Wheat*, by giving the worst Charater to Mr. *De la P.* and that of an *Honest Laborious Man*, and of a *Man without Guile, &c.* to Mr. *Rouire*; it is proper that the Nation should have a watchful Eye, in order to prevent all the like Mistakes, which Experience shews to be amongst us very gross, and also very current. The artful Prevarication of this whole Management, I leave to the Nation to consider.

III. I would fain ask *why Ecclesiastick Converts*, who, generally speaking, must be much more in want than the other *French Ministers*, as having no Churches, nor Estates, nor Money in the publick Funds, nor Relations, nor Friends, to support them, (as these have) are not put, at least, upon the level with them, and allow'd to divide with them equally the three thousand Pounds? To which Question, I own, I can find no better Answer, than the Reverend Mr. *Graverol's*; viz. because the one are *Sons of the Free Woman*, and the others *Sons of the Bond Woman*; because the one are *Israel*, and the other's (to use that polite and charitable Gentleman's own Expression,) *an ITCH very pernicious to it*. Which Reason, as weighty as it is with some amongst us, will not weigh, I'm afraid, with this Impartial Nation, which sets us, by its Generosity towards us, so good an Example of Justice, Charity, and Compassion, at least, among our selves.

IV. *Lay-Converts* are no better treated. A very credible Gentleman of my Acquaintance knows a very honest one, who hath been an Officer, to whom they gave but three Pounds and an half last Year, tho' he had no Place, nor any thing else to live upon. He told that same Gentleman, that he had been lately forty Hours without eating; that he should have been dead long ago, if it had not been for some *Popish Officers*, who invited him pretty often to take a Dinner with them; and that he thought there would be no Crime for him to return into *Popish Countries*, for not being a Murtherer of himself: This he had a mind to say in a Petition to His Grace. One Mr. *Du Tour*, a well-bred sweet-temper'd young Man, who had been likewise an Officer, died last Winter for mere Want; tho' he receiv'd great Assistance from the aforemention'd Gentleman, and from a very charitable *French Officer*, whose Name is Mr. *De St. Simond*, who can tell many aggravating Circumstances of his Death, &c.

From which few *Facts* we may very well conclude, that,
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in all Probability, were all the *Converts* but ordered by our Superiors to speak, with a Promise of being protected, and of losing nothing by it, more of such melancholy Truth wou'd come to light.

V. That *Converts* are at present allur'd, and terrify'd, is plain from the following Facts: 1. The Reverend Mr. *De la Romeliere*, tho' he appears to have been at first as eager against the Committee as Mr. *Malard* himself, hath given an *Affidavit*, publish'd by Mr. *Dub.* in their Behalf; and yet hath since bitterly complain'd of them to Mr. *Grimault*, and even put Certificates into his Hands against them. 2. The Reverend Mr. *Liegeois* hath read to the same Mr. *Grimault* part of a very large and very severe Book, which he was resolv'd to print against Mr. *Dub.* who hath terribly abus'd and blacken'd him; but hath now been prevail'd upon to suppress it, and to sacrifice his Reputation to some small *Interest*. 3. The Reverend Mr. *Bion* likewise hath been prevail'd upon, by some Means or other, to certify, in the *Flying Post*, the contrary to what he had said to a credible Person. 4. I have in my Hands a *Letter* of one of the *Distributors*, that evidently proves this.

I solemnly profess, that I have of late consider'd seriously what cou'd be the true Reason, why all our *French Clergy* almost are so uncharitable, and so unmerciful, towards *Converts* in general. For, it is too obvious to all Men, that will but see and hear, how they are treated by them, especially when they will not, or cannot, go their Length in persecuting those that Differ from them. Then, nothing must be spared to render them black and odious to the World. If there is nothing to be laid to their Charge, something must be invented; if nothing of Moment, all the Human Frailties they have in common with the rest of the *Clergy*, and other Men, must be laid open, and magnify'd before the Eyes of the World; which must throw these into Despair, and be a Bar to others from ever Leaving Popery, as Mr. *Durette* hath very well observed. O! what a detestable Conduct is this! For, I think it ought to be a Matter of Joy to all *Protestants*, when they see the Number of *Converts* from Popery encrease in this, or in any other Sect; and they ought to receive them with open Arms, and to treat them with all Christian Civility and Charity imaginable. But the Case seems to be quite otherwise with our *French Clergy*. I say then, that I solemnly profess that I have of late consider'd seriously, what

in the World can be the true Reason of this inhuman and unchristian Conduct. And I can come at none, unless it be Self-Interest in keeping their Number as few as possible, in order to engross to themselves, and to the Orthodox of the old Rock, the 15000 Pounds we speak of. This may be indeed the true Apple of Discord. For, the greater the Number of the *French Converts* is, the lesser the several Shares of the National Bounty must be of Consequence to every Individual, that hath a Pretension therein. And besides, as the *French Clergy* is otherwise (generally speaking) sufficiently provided for, (which Converts are not,) as we have already observ'd; they may well be afraid lest that the Nation should admit *Ecclesiastick Converts* into a Share of the 3000 Pounds, that are set apart for the *Clergy*, and appoint for them out of that Sum an equal Pension with that of the other poor *French Ministers*; but also perhaps think that a good Part of that large Sum, (which these may have wanted formerly,) would now be much better bestow'd upon Honest *Lay-Converts*, who come hither naked, to hinder them from starving, and to put them in the Way of getting their Livelihood. And therefore, in order to prevent this, a *Mark* must be set upon all Converts; they must be run down, as unworthy of any Regard, defam'd, starv'd, and kept so low, that they may in no wise be able to exert themselves, and that the Generality may be brought to think suspiciously and contemptuously of them; unless they happen to resemble the HONEST Mr. *Rouire*, as Mr. *Dub.* and Mr. *Lions* call him. Whether this be the true Reason of the Uncharitableness of most of them towards *Converts*, they themselves can best tell. If they do, I wish they may be sincere in what they will say. But to return.

I have now, Reverend Sir, given an Account of your enormous Way of proceeding against those whom you do not like, and especially against those who, (let them be never so blameless, so worthy Men, and so good Christians,) happen to dissent from you in some Points of Religion. If you find that I have been hard upon you, I beseech you, and my Readers, to consider whether you have not been much harder upon those whose righteous Cause I defend; whether you are not even more blameable than the *Papists* in some Respect, of whose damning and persecuting Temper you can yet sometimes so bitterly complain; and whether you, and your Brethren the *French Clergy*, are not alone

lone accountable for all the Consequences that will ensue from the Publication of this Book. For, God, from whom no secret can be hidden, is my Witness, and you know, that I have done all I could to prevent it. I have warned you, and all those with whom I am acquainted, as often as I found proper Opportunities, both in Writing, and by Word of Mouth, that I would thus call upon you, unless I was prevented, by your applying the proper Remedy to the Evils I complain of. This I did fully Express in that Letter which I wrote to your Vestry, at whose Head, you say, there are Six Ministers; and also in the last Conference I had with you at the Coffee-House, upon this very Subject. But whereas we debated in that Conference several of the most important Points that are alledged, both against your *Dissenters*, and their avowed Friend Mr. *De la Pill.* by the bigotted Sort of our French Refugees, it will not be improper to relate here the Substance of it; and to add some other Things, which will serve as a Confirmation to all what I have said before.

Soon after Mr. *Dubourdieu's* Libel came out, you found me reading the latter part of it. You ask'd me, whether *I had read all the former Part of it already?* No, Sir, said I: but *I hasten to see what Mr. Dub. says of Mr. De la Pill.* and I find that he treats him very basely, &c. Here you began your old Trade of abusing Mr. *De la P.* much after the same manner as Mr. *D:* does in his Book: which to me was then a Proof that that Book was the common Product of both you and him at least; but now as no Body doubts, as I can hear, but that it is the common Product of your Leading Men; so every Body is amazed to see that all their Heads laid together could afford no more Wisdom. You went on saying, that he (*Mr. De la P.*) was a very bad Man; for he had abused the best Men the Reformation ever had, as *Calvin*, and the *Synod of Dorr*, &c. of which I must needs remember you, that you once said little less than that it was a *Brigandage*, which is the too true, tho' warm Expression of the Translator of Sir *Richard Steele's Dedication*. I answer'd, as I had done before twenty Times in that very Coffee-House; that if *Mr. De la P.* had writ any thing amiss against them, it must be either that he had charged them wrongfully, by imputing to them such Facts as did not belong to them; or else that he had condemned, as very bad, such Things as were in themselves very good, warrantable, and justifiable. If those Facts were false, then certainly *Mr. De la P.*

must be put upon the Proof thereof; if on the other Hand, those Facts, tho' true, were good, warrantable and justifiable, then also certainly the Goodness of them must be shewn him, by vindicating and justifying the said Facts. This is certainly (continu'd I) the proper and only Way to answer that Gentleman. ' But neither Mr. Graverol, nor your new Champion, do any of these Things. They do not deny any one of these Facts, nor go about fairly to justify any of them; but having nothing of Moment to offer against Mr. P. run for Help into the Billingsgate Rhetorick, which Mr. D. is a very great Master of; and blacken and vilify that worthy Gentleman, for doing them, and other Men, the greatest Service possible, if they consider rightly.' But, said you, must all the French Protestants, Ministers and others, be branded as being Persecutors, for one Instance or two, at the Beginning of the Reformation? No, Sir, said I, by no Means. But suppose they are still animated with the Spirit of Persecution, then Mr. De la P. is certainly in the Right. But, said you, we are not animated with that Spirit, and it cannot be justly charged upon us; therefore Mr. De la P. is in the Wrang. Then I instanced in several of the Facts above related, to shew that they were actually animated with that persecuting Spirit to a very high Degree. Do you call that Persecution, said you? Yes Sir, said I, certainly I do call it so. For, if this be not Persecution, then Lewis the XIVth never persecuted hardly any but Ministers, and Guides; for, as it was Death for the former to remain in France after a prefixed Time, so was it for the latter to conduct any Protestants out of the Kingdom. The others were only dragooned, the Men sent to the Gallies, and the Women into the Convents, &c. but not put to Death for mere Religion. Have we, said you, sent those People you speak of to the Gallies, or dragooned them? &c. No, Sir, said I; no Body charges you with it; for there is the best Reason in the World why you have not; viz. because you had not the Power so to do. To which you reply'd: Those Dissenters from us should have been silent, and have kept their Sentiments to themselves; then they should not have been thus vexed, and persecuted, as you call it. For it is not every Body that is capable of understanding a long Series of Consequences; and therefore such Men ought to have been more cautious. I own'd then, that this might be an Imprudence, but yet I am sure, said I, it is no Crime. But as I have consider'd this since, give me Leave, Reverend Sir, to add that, if the Violation of this pretended Duty, of being silent, and keeping one's

one's Sentiments to one's self, is a sufficient Apology for Persecution ; then it will absolutely follow that it was ever so. For, I presume that neither Time, nor Place, can change or alter the Nature of universal Truth ; and consequently it was as good at the Beginning of Christianity, and of the Reformation, &c. as it is now, and as good in the Mouths of Papists, as it is in yours. And as we may safely conclude, from the Rule you here lay down, (which you, and your Brother, Mr. *De la Motte*, have borrowed from Dr. *Snape*, who will by no Means have the PEACE of the CHURCH Disturbed,) that neither you, nor they, will ever die *Martyrs* ; so, if it had been follow'd, there wou'd never have been one single Martyr in the World. As I was still arguing with you upon the Absurdity and Prophaneness of that Rule, and shewing you that it was on the contrary, not only a common Right, but also a *Christian Duty*, not to be silent, but to speak out one's inward Sentiments about Religion ; and besides what every honest and sincere Man's Conscience, whether Erroneous, or not, would certainly lead him to ; and therefore that it was a Crime of the highest Nature, to do the least Temporal Injury to others upon that Account : You had nothing to say. But, when I apply'd this to your *Dissenters*, and declar'd solemnly to you that, if your very cruel and intolerable Proceedings against them were not remedy'd speedily, I *would complain of them in such a manner, as that I should be heard by many* : You said in a Passion, that *I might join with Mr. De la Pillonniere, if I pleased* ; to which I made then no Reply ; and so our Conference ended.

But now I beg leave to answer, that, as I have already told you, I do not think Mr. *De la P.* wants at all my Help. He has overcome all the Adversaries he has had hitherto in a triumphant Manner ; not only because he hath the best of Causes to defend, but also because he hath Honesty, Courage, and Abilities, as both his *English* and *French* Works have sufficiently shewn, to support it. The unheard of Malice of his indefatigable Enemies hath not been able to wound, or soil, his Character ; and all their Labours and Caballings have only made them shew themselves in their own natural Colours ; and by that Means have fully justify'd whatever he hath said of them. Depend upon it, Reverend Sir, your new *Sacheverel* hath not now the Reverend Mr. *Rival* to encounter with before the *French Refugees* ; no, but Mr. *De la P.* before more impartial Judges, viz. the *English Nation*. All Mr. *Dub's Low Bombast* and *Bedlair*

Bedlam Rhetorick, his awkward Quotations of Grecian and Roman Poets, and witty Criticisms upon Robert Darbriselle, will turn but to very little Account before that Tribunal ; for, it is plain Matter of Fact, Truth, and sound Argument, that must do the Work there : And if I was you, I would advise him to keep his Stores of Poetry and Sophistry, for his French Books and Sermons ; which perhaps may do as well there, as any thing else. I cannot forbear, as I pass by here, condoling with you upon your Choice of such a Mountebank, for your Fore-man or Speaker ; even tho' what he hath bragged of every where were true, viz. that his Grace the Archbishop of Canterbury had the first Hand in it ; which his Grace, I dare say, will never own to be so, and will thank very little Mr. Dub. for having trumpeted about. What, Reverend Sir, could not you find among all the French Clergy a Man of a tolerable Reputation, to defend your Cause ? Or is it that the Worst of Causes could not be well defended, but by the Worst of Men ? Was this your last Shift, to venture and prostitute your Reputation into the Hands of one, who is not Ignorant himself that he is pointed at, as a Man that has no further Pretensions to what is call'd Virtue and Honour ; one that the Publick Voice hath long ago declared Infamous, as Mr. De la P. very justly observes in his Complaint to the French Clergy. (See his French Defence of the Principles of Toleration against Mr. Graverol:) One, who has had the shameless Assurance to appeal, by your Approbation, to the English Nation, at the same Time that he stands unanswerably charged by the Reverend Dr. Snape, with shameless and malicious Falshoods, (see Dr. Snape's Pref. to Mr. Mills's Book, p. 4.) as one who may safely pledge the Whole of his Reputation on his Discovery of the Philosopher's Stone, or taking a Voyage to the Moon : (p. 12.) as a Time-Server, and a weak Wretch, to be brib'd or frightned, &c. p. 16. capable of prevaricating in the most scandalous Manner, tho' not so weak a Wretch, as to do such dirty Work for nothing, (p. 17.) as writing such Things as are beyond all Romances for Extravagance and Fiction : (p. 20.) as bearing down the Truth, stifling direct Matter of Fact, and out-facing Legal Proof, p. 33. &c. One, who hath been coupl'd with the famous Reverend Mr. Rouire by the Doctor, who calls them both prevaricating Frenchmen, (p. 45.) whilst Mr. De la Pill. vying with the Doctor, shews them to be not only Prevaricating, but also Forsworn : (See Third Def. throughout, and p. 123.) without his having so much as pre-

pretended to offer the least Thing for his own Justification; for fear, I suppose, of making his Cause fouler still. After this, who can give Credit to any thing this Man, who hath been declar'd, even by those whom he now defends, *given to Falshood*, can say, except it is attended with legal Proofs. As for my part, I verily think in my Conscience, that this profligate Wretch, who hath given too much Reason to think that he will write *Pro* and *Con* for a Pot of Drink, hath render'd himself, and his learned Works about the *Antedate*, &c. unworthy of being taken Notice of by the World.

Therefore the English Nation did no doubt expect better Things at your Hands, than to see you vent your Spleen, by such a Mouth, against one of its Right Reverend Prelates, (whom you formerly admir'd,) and even from your Pulpits, (as one of your Zealots did some Time ago in your new Church, near Cannon-Street, &c.) for this only Reason, because He entertains in his House, and protects an honest, sober, and ingenious Convert, who hath the Misfortune not to please you. And, pray, why does he not please you? viz. because he is (as the far greater Majority of the Clergy of the Church of England are,) an Arminian, and hath joined with those Hereticks in Holland: and because he is fallen into that dangerous Heresy of theirs, viz. of a General Toleration, so far as it consists with the Welfare of the State. And what is yet worse, because he is a Latitudinarian, i. e. a Man of an enlarged Spirit, and an Enemy to such Narrow Notions, as you take so much Pains deeply to root in your People's Minds: because he is so bold as to find Fault with the great Calvin, and the venerable Synod of Dort; and with those among the French Ministers, who do that to others, which they themselves will not have others do to them; (for it is very plain to me, that this Principle of the Law of Nature, which he very justly applies to Religion, is the great Basis of all his Works;) that is, in plain English, because he is too much of an Honest Man, and of a Protestant; and too much an Enemy to all Popery, whether Protestant, or Romish. This hath expos'd him to all the Madness of your Zeal, whose Fits are apt to raise some times the highest Indignation, and sometimes to make People merry. For who could help being so, hearing what Mr. Barronneau, one of your Principal Elders, and a great Stickler for Orthodoxy, said in open Coffee-House. After this grave Gentleman had vented his Inve-
ctives,

ctives, as many of that sort are wont to do, especially in their Cups, tho' not in the same coarse Language as they often do; I rebuk'd him, saying: Sir, I wonder to hear you treat that Gentleman after that Manner; for, he is by all Report a very honest, sober Gentleman, who lives an unspotted exemplary Life. To which this Grave Gentleman answer'd: ' Those People are forced to lead *a good and exemplary Life*, ' because *a good Life* is all they have to trust to; for they ' do not depend upon the Merits of our Saviour. This I verily believe to be a Calumny with respect to Mr. *De la P.* And I thought it was not worth while to make any other Reply, than to laugh at the Foolishness of such a Reasoning. For all Men must see that it implies, that whosoever depends upon the Merits of our blessed Saviour, as the Disciples of *Calvin* pretend to do, may give himself a pretty large Scope in his Morals, and hath no need of being so very nice as Mr. *De la P.* is. What a fine Encomium is this upon our most holy Faith, and how fit this Reasoning would be to propagate the Truth of the *Gospel*, must be left to every Reader to judge. This can be equall'd perhaps by nothing, but what I heard lately from the Mouth of the young Reverend Mr. *Barbot*, viz. That the English understood hardly any thing but Mathematicks, (which they understood perfectly well,) and the Strength of good Reasoning. But Reverend Sir, I must beg your Pardon for going out of my Way; these weak and simple Men, who pretend to talk of Religion, and know nothing of it, must answer for this Digression.

I say then, that the *English Nation* did, no doubt, expect better Things at your Hands, than to vent your Spleen, for no other Reason, against a Prelate, that is not only one of the greatest Ornaments of the Established Church, but also of the Protestant Religion; a Prelate, that has been, and is still, the greatest Defender of the present Constitution, both in *Church* and *State*; a Prelate, who hath been one of the best and most real Friends of the *French Refugees* in this Nation. How you will then account for this your Behaviour to God, and to your own Conscience, and to the best Part of your own Countrymen, is indeed beyond my Comprehension. This truly Christian Bishop hath complained to you in publick, of your unmanerly, and rude Usage of him, in the most mild and Christian manner possible; and hath shewn himself still willing to hope better Things of you; and Things becoming the Character both

both of true Protestants, and true Christians; (see the Appendix.) But alas! not one Soul of you all has disown'd in publick that infamous Production of an infamous Man. No Body can think you so little tender of your Reputation, as to answer nothing at all to so heavy a Charge, from such a Hand, if you had not impower'd under your Hands Mr. Dub. to write, and put it out of your Power to disown him. I hear you have said, ' that you did hold no general Assembly at that time, and also that you had held none for these several Years last past; and consequently that it was not possible for you in a Body either to approve, or to disown that Libel. But, Reverend Sir, give me Leave to tell you, that this is but a frivolous Excuse. For, if you cannot disown it in a Body, surely you can at least disown it singly. But if you do not disown it publickly, either in a Body, or separately, every one must take that shameful Libel to be your own; and the Infamy of it, to use one of the Bishop of Bangor's Expressions, will cleave to you, and to your Cause, for ever. I dare say that, had his Lordship made the same Complaint to the French Laity, Thousands would immediately have disown'd that scurrilous Libel, with the utmost Indignation.

Till you have done it, and also publickly renounc'd Mr. Graverol's Persecuting Principles; as all your Dissenters must look upon you as upon Enemies, even worse than a great many of the Papists; so, I do here, in their Name, humbly and earnestly implore against you the Succour of all those worthy Gentlemen, who are animated with that true Christian Spirit of Toleration, that is, of loving and forbearing one with another, even those that are weak in the Faith, according to the Direction of that great Apostle St. Paul. But I intreat more especially that brave and ingenious Gentlemen, Mr. D. P. who hath already begun that charitable Work with so much Success, to go on with it; and I am the more embolden'd to that Request, because I have defended him and his Cause, for above Nine Months, unknown to him, in my private Capacity, against some of his worst Enemies among the French, both Clergy, and Laity. I beg Leave now to go on with a few Remarks upon this Subject.

1. I observe, that it was a g'eat while before I could dive into your Meaning; hearing you, Reverend Sir, and others of the French Clergy and Laity every Day, absolutely deny that you were animated with the Spirit of Persecution; (as

I have already hinted;) and solemnly protest that you abhorred it, and detested it; and yet at the same time exclaim, with the utmost Zeal, against a General Toleration, and against Mr. De la P. for asserting it; and maintain with the utmost Warmth, that there ought to be Laws, and civil Penalties annexed to those Laws, in order to prevent Men from running into Heresies; that it was too natural for Men to go Astray; and therefore, that it was highly expedient to Terrify them into the right Way, by such Laws, and Penalties. Then you added, that there were but Arminians and Socinians that were for a general Toleration. What you meant then by Persecution remain'd a Mystery to me, till Mr. Graverol publish'd his Book, in which I found this Mystery unfolded. For, he would by no Means grant, no more than you, that you were animated with the Spirit of Persecution; he pretended to abhor and detest it, as much as you did; only with this Explanation, that, by Persecution, he meant Death only. For he declares expressly, with the same Warmth as you did, for civil Penalties, to keep Mens Passions from filling the Church and State with Confusion; that there ought to be Laws, which Laws every one ought to comply with; and that Penalties ought to be annexed to those Laws, for to inforce them; because Laws are impotent of themselves, without Punishments; which, says he, are absolutely necessary for preventing the springing up every Day of new Differences, both as to the Mode of Worship, and as to Matters of Belief. These civil Penalties, or Punishments, must be greater or lesser, in Proportion to the Obstinacy of the Dissenters. If small Penalties, or Punishments, cannot answer that great End, then, to be sure, greater must be made use of; that is, if taking some of the Dissenters natural Rights wont make them alter their Opinions, or be silent, and conform, then Fines, forfeiting of Estates, Banishments, Imprisonments, Dragoons, and Gallies, and Death at last, must come into play: Else, they would still strive to make the People revolt against their Leaders; and trample under Foot the most venerable, and the most holy Laws. But what will be a greater Piece of News for the English Ears, which the Reverend Dr. Snape hath already entertain'd with all this Hodge-Podge of Protestant Popery, is that, according to our French Orator, all this is founded upon the very Law of Nature; (see his Book, p. 28.) How monstrous must this appear in the Mouth of a Minister, who calls himself a Protestant, which indeed might very well be suppos'd to have flown from the Pen of the most bigotted Monk, or Jesuit? But how much more mon-

monstrous is it still in the Mouth of one, who hath formerly writ fine Things in the Behalf of Toleration, and inveighed against the *Insupportable Tyranny of French Consistories, and Synods*; as Mr. *De la P.* hath shew'd it at large in his Defence against him.

I had therefore very good Reason to charge you, Mr. G. and the French Clergy, in my Letter to your *Vestry*, with deeming nothing Persecution, but *Death*. And if so, hath not Mr. *De la P.* and all the World, a very good Reason to think perhaps worse of you, than of a great many *Papists*?

2. It is observable, that it is not at all upon this Account, that Mr. *Dub.* cries down Mr. *Graverol's Book*. For, Mr. D. tells us that that *Book met with a very indifferent Reception from the French Protestants, because it was writ with bitter Invectives, and no Argument, or any material Facts*. In which Mr. D. and Mr. *Lions* have exceeded Mr. G. by far.

3. That the common Report, that hath been spread among the French, about his Grace the Archbishop of *Canterbury* highly commanding at his *Table* Mr. *Graverol's Book*, is of a piece with another, viz. that his Grace made much there of the Rev. Mr. *M...s*, even since he hath had *Jacobitism*, and two or three Hundred *Falshoods, &c.* unanswerably prov'd upon him; and both the greatest Affronts upon his Grace that can be. For, unless his Grace had quite alter'd his Principles, with changing his Station; (which such little Men as we are, Rev. Sir, can do, but which no Body will think an Archbishop, and a very godly one, capable of;) and entirely forgot what he formerly writ against the *Church of Rome*, and against the famous *Father Francis*; he must look upon Mr. *Graverol's Book*, as I dare say he does, with the greatest *Scorn*; and be a thorough Friend to that other Honest *Father Francis* (*De la Pill.*) who hath had the Pleasure of hearing the *French Clergy's Recantation* of Mr. *Graverol's Book*, from Mr. *Dubourdieu's Mouth*, and who hath a fair Prospect of hearing a *Recantation* of Mr. *Dubourdieu's*, from their own.

4. It appears by all I have said, and prov'd, that nothing is Persecution, which our *French Clergy* are pleased to do, or say, against those that dissent from them, or who tell them of their Faults; let it be never so cruel, inhuman, and unjust in it self: all is good, just, reasonable, and Christian-like. But, if a Convert perchance says, or does, any thing against them, let it be never so true, just, reasonable, and christian-like; then, to be sure, it is all false and injurious; and he must be branded as being a *Jesuit*,

a Socinian, or an Arian, &c. and he must be told, that *he is not the first-born of the Household*, nor a Son of the free Woman; and therefore that he must be quiet and silent, without ever pretending to peep into their Conduct, and Privileges. They will say in Coffee-Houses, Taverns, and Ale-Houses, that the Ex-jesuit comes here to persecute them in a cruel Manner; not knowing, as Mr. Graverol says, p. 33. that St. Paul deems Persecution the Insults of Ishmael upon Isaac his Brother, which is also Mr. Lions's Cant. But when they insult, and do all they can to Ruin those that dissent from them, and those that will not help them, or at least suffer them, to do it; then it is all Zeal, and Christian Charity; and nothing is Persecution, but Death. Nay, if it was not for Shame, and want of Power, even Death it self would be very just, when inflicted on those that they call Hereticks; and when necessary to hinder them from Revolting against their Leaders. They would no doubt think it glorious to Imitate their great Patriarch, who caused Michael Servetus to be burnt alive at Geneva, because he could not see with *Calvin's Eyes*, nor understand with *Calvin's Understanding*; and because he understood some Passages of Scripture better than, or not so well perhaps as, Mr. Calvin.

5. If Mr. *De la P.* had espous'd this inconsistent Antichristian Doctrine, of *Imposition* and *Persecution*, which may truly be call'd the MAIN and WORST Branch of Popery; he might say what he would, and any one for him; he might produce a Cart-load of Certificates to prove that he is a Protestant; and he might have made Ten Thousand Renunciations and Abjurations of the Popish Religion in Form; I would believe him to be still as much a Jesuit, as if I saw him actually officiating at High-Mass; and I could not help thinking in my Conscience, that he had been sent hither by the Hellish Society, not only to prevent any further Reformation among the several Sects of Protestants, but also to undermine and destroy the whole Reformation it self; and to vindicate and justify every Step that Lewis the XIVth took in the late long and cruel Persecution against his Protestant Subjects.

6. I think that the Church of Rome cannot but be very proud to see its Damning and Persecuting Doctrine so warmly espous'd and maintain'd by the French Clergy; and be very much encourag'd to go on in excommunicating, hating, defaming, and destroying Protestants, and the French Clergy themselves amongst others, by their Example: that the English Dissenters will thank them very little, for thus justifying the Persecutions

secutions they have formerly undergone, and the present Discouragements they lay under, and their being depriv'd of their natural Rights : that the *High-Churchmen* themselves will not be so much pleas'd with these *High-flying Calvinists*, as to forget that they mean something quite different from the *Laudean Church*, to which Mr. *Dubourdieu* and Mr. *Graverol* have offer'd so much Indignity ; and that they must bow the Knee to *Calvin*, whenever the *French Clergy* have Power in their Hands.

Lastly, I think that all the true Members of the *Christian Protestant Church of England*, and all true *Protestants* of any Denomination whatsoever, must, on the one Hand, wonder to see Men, who actually feel the Smart of Persecution, plead so earnestly for it, and practice it to the utmost of their Power ; and on the other Hand, instead of having for them those soft Sentiments of Compassion, which the Idea of their Sufferings would naturally raise in every generous Mind, they will, I am afraid, look upon them with a scornful Pity, as upon *true Papists*, and even worse than a great many who go under that Name, for the following Reasons. 1. because believing *Transubstantiation*, &c. is not *Popery*, properly speaking ; (for these are *Errors*, the *Inoffensiveness* of which might in great Measure atone for their *Grossness* ; and *gross Errors* are to be found in other Societies of *Christians* :) but *imposing* this Belief upon others, damning, hating, defaming, ruining, killing, burning those who have it not, or who are not *SILENT*, when they have it not ; this is *Popery* ; this being the peculiar and most distinguishing Character of that *Anti-Christian* and *Unsociable Sect*. From whence it follows that any, who have the Spirit of *Imposition*, who damn, hate, &c. are, more or less, *true Papists*, altho' they do not believe *Transubstantiation*, &c. 2. Because it is notorious that there are many who believe *Transubstantiation*, and neither burn, nor kill, nor ruin &c. from whence it follows that those of the *French Clergy*, who do any of these Things, are a worse Sort ; this being worse than merely believing *Transubstantiation*, &c. 3. Because the former sort believe the *Church's Infallibility*, and therefore act *more consistently*, when they *impose, damn, hate, &c.* than the latter, who disclaim it. 4. Because the former sort do it *less knowingly*, being debar'd from hearing and reading what hath been said amongst us about the *Heinousness of Imposition and Persecution*,

secution, ever since the Beginning of our blessed Half-Reformation, but chiefly within these last Years. 5. If it is said that the French Clergy neither burn, nor kill, their *Dissenters*; it will be then a Question whether the Excess of their Knowledge, above what the Roman Catholicks have, and their willful Inconsistency, do not recompence for that, and make them to come up even to the very Worst of the *Roman Catholicks*; and whether it may not reasonably be concluded, that they would do it, and would have done it, had they ever had it in their Power, from what they have actually done? This must be the Judgment the whole Christian World will make of our *High-flying Refugee Clergy*. And as to the *Deists*; as they have no stronger Argument against reveal'd Religion than that which they borrow from the wild Conduct of Christians, saying that God is too Good to be the Author of what is the Occasion of so many Woes and Evils in Human Society; so, I am afraid, they can instance in no other Set of *Protestants* with more Success. I remember that, in order to perswade me to be SILENT, you tell me in your Letter, Reverend Sir, that, as my speaking out my Sentiments before those who condemn without hearing, and who presently turn me into an *Atheist*, makes me answerable for all the Wrong their Zeal for Fundamental Truths leads them to do me; so, it may make others stumble. And with Relation to these, you give me a very entertaining Piece of Advice, viz. that I should have greatly to answer for, if I furnish'd with Weapons, Irreligion and Unbelief; which of late have overspread all Europe as a Torrent. Which of the Two, an inoffensive honest *Dissenter*, or a wicked persecuting Churchman, wants this Advice most, let the Unbelievers themselves judge.

7. If there are none but *Socinians* and *Arminians* for an universal Toleration, as I have heard you, Sir, and the Reverend Mr. Barbot of Thread-Needle-Street Church, assert positively several Times; then it will follow, that you, Reverend Sir, was once a *Socinian*, and an *Arminian*. For, I have heard you, before this Controversy begun, say more for an Universal Toleration, than I ever heard any Man living; which indeed has so well riveted in me that Notion, that you your self could not make me depart from it. Amongst other Things you said, as near as I can remember, to this Effect; that ' there was no more Reason to hate, punish, or injure other Men, for A N Y Difference in Religion, than there was for hating, punishing, or injuring them, for

‘ for having different Complexions, and Grey, or Black Eyes. And when it was urged that there ought to be some Exceptions, as in the Case of their holding blasphemous Principles, for Instance, you reply’d; ‘ if you do make that Exception, then you must invest some Body or other with the Power of judging what will be blasphemous Principles, and what not. Now, none but the Magistrate can be invested with such a Power, because none but he bears the Sword; and when you have thus fixed it, then any religious Principles, that the Magistrate will not like, need only to be deem’d by him blasphemous, and any one who holds them shall be liable to the civil Penalties annexed to them; which being absurd, it is very evident that there ought to be no Exception at all.’ But, since Mr. *De la P.* hath declar’d for this Opinion, it is become so very bad, I suppose, that you have fled to the other side of the Question. If this be not the true Reason of your so suddenly forsaking it, I hope, Sir, that you will impart to the World those new Arguments, which have produc’d such a wonderful Change upon your Mind. Again, if all those, that are for an Universal Toleration, are Socinians, and Arminians; pray, Sir, consider what Absurdities and Contradictions must necessarily follow from hence. For, besides that particular Instance of that true Christian and Protestant, Mr. Cotton Mather, tho’ a Calvinist, who, in his Letter from Boston in New England, to Mr. *De la Pillonniere*, in the Occasional Paper, (V. 3. Num. 4.) declares himself for an Universal Toleration; I know a great many very good and compleat Calvinists, (the persecuting Part excepted,) both English and French, that are for it. But, according to your Position, they must be that which in Reality they are not, i. e. Arminians. I know also a great many very good Men, that are very Orthodox, and even believe all Athanasius’s Creed, (the damning Part excepted,) that are also for an Universal Toleration. But, according to your Position, they must be that which in Reality they are not, i. e. Socinians. What a strange Reasoning then is this? If ever I had a Mind to learn Logick, I give you my Word, Sir, that I would never chuse, neither you, nor Mr. *Barkot*, for my Master. But give me Leave, Sir, to say, that it is very surprizing to me, to see two French Clergymen exclaim with great Zeal against Popish Monks, Priests, and Jesuits, for deluding and imposing on the Minds of the well-meaning Peo-

People by their wicked Sophistry; and yet, at the same Time, be themselves guilty of the very same Thing. Ought you not therefore to blush for Shame? What, do not you know, or do not you believe, that he that knoweth the Will of his Master, and doeth it not, shall be beaten with many Stripes? For, I cannot help believing that you do this knowingly, because you know very well that a Man may be an Enemy to *Imposition*, and *Persecution*, and yet not a *Socinian*; and suspecting that you have a very ill Design, when you strive to instill that invidious Notion into the People's Mind. For, if Men are once convinced of this, they need only to be told; this great Prince, this Bishop, this Gentleman, &c. are for an *Universal Toleration*: the Consequence then will be very natural and plain; therefore (they will say) this Great Prince, this Bishop, &c. are *Arminians*, and *Socinians*; (which latter Nick-name you have made now sound more terribly in your People's Ears, than that of *Papists*, or *Devils*;) therefore they must be treated as such, i. e. as *Dogs of Hereticks*, &c. I shall make no further Comment upon this your Behaviour; but leave it in the full View of the Reader's Eyes; for I must hasten to my last and most important Observation.

Lastly, I observé that all this Disputé about Toleration must at last terminate in this great Question: Whether, or no, *All Men have a Right, and ought, to judge for themselves, in all Matters merely Religious, and which relate to their eternal Welfare; and also to speak freely their Mind?*

If Men have not that *Right*; then indeed they must be restrain'd in their *religious Capacity* by good and effectual *Laws*, attended with *civil Penalties*. But then, another great Question will still remain to be decided: what *Man*, or what *Set of Men* must judge for the rest of Mankind? And when will that Question be decided? But if all *Men have an undoubted Right to judge for themselves, &c.* (as the worst of Protestants must grant, at least in Words, they have,) then it will absolutely follow that Men ought not to be molested, nor disturbed, in the peaceable Enjoyment of that *Right*; (so far, I humbly conceive, as it is consistent with the Welfare of the civil Society, which hath also an undoubted *Right to preserve it self*;) no more than they ought to be molested or disturbed in their peaceable and quiet Enjoyment of their *civil Rights*. From whence again it follows, that all loyal and peaceable Subjects, of what Religion soever they be, have an undoubted *Right*

to the Protection of the Magistrate. For he bears the Sword, only to be a Terror to *Evil-Doers*, and ought to persecute none but *Persecutors*; whom the Civil Power ought to chain up as Lions, and effectually hinder from doing Mischief, as Mr. Bayle very well says, in his victorious and incomparable *Defence of Universal Toleration*. But as the Liberty of private Judgment hath been so well defended already in a great many excellent Books, particularly in the most excellent Answer of the Bishop of Bangor to the Convocation, and in the *Defence of Private Judgment*, by that very learned and generous-spirited Divine, Mr. Werenfels; I shall refer the Reader to them, and conclude with some *Queries*, to which I desire you, and your Brethren, Reverend Sir, to give no *Jesuitical Answers*.

1. If Men have not a Right to judge for themselves, &c. to what Purpose hath Almighty God endow'd us with Reason and Understanding, or, as the Scripture speaks, taught us more than the Beasts of the Earth, and made us wiser than the Fowls of Heaven? Job 5. 39.

2. If Men have not a Right to judge for themselves, &c. to what Purpose doth God, in his holy Word, charge us to search the Scriptures? John 5. 35. And also, why are the Believers of Berea said to be more noble than those of Thessalonica, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things were so? Acts 17. 11.

3. If Men have not a Right to judge for themselves, &c. how shall they beware of the Scribes, who love to go in long Cloathing, and love Salutations in the Market-Places, and the chief Seats in the Synagogues, and the upper Rooms at Feasts: which devour Widows Houses, and for a Pretence make long Prayers? Mark 12. 38, 39 and 40. Again, 'How shall they beware of false Prophets, which come to them in Sheep's Cloathing, but inwardly are ravening Wolves? Ye shall know them (says our Saviour) by their Fruits. Mat. 7. 15, 16. And also, How shall they beware least any Man spoils them through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ? Col. 2. 8.

4. If Men have not a Right to judge for themselves, &c. How shall they prove all Things and hold fast that which is Good? Thess. 5. 21. and how shall they, 'believe not every Spirit, but try the Spirits whether they

' are of God, because many false Prophets are gone out into the World ? 1 John 4. 1.

5. If Men have not a Right, and ought not to judge for themselves, &c. to what Purpose is the Bible translated into the vulgar Tongue, and put into the Hands of the common People ? For, without that Right, I do not see that the common People have any thing to do with the Bible ; and every one ought to pin his Faith upon the Sleeve of his Priest. The Papists, most certainly, deal more honourably, and more consistently, with their People, in with-holding the Bible from them, than the French Protestant Clergy do, in presenting the Bible to their People with one Hand, and at the same Time snatching it away with the other ; in not allowing them to judge for themselves, and to speak freely their Thoughts upon their Bible, without running the Hazard of being ruined ; or allowing them to judge, and to speak, only upon Condition that they shall judge, and speak, as their Ministers do.

But whereas the present Topick of our French Clergy (as it appears by Mr. De la Motte's Book) is, that those who Dissent from them ought to be silent at least, and keep their Sentiments to themselves ; under the Pain of being hated and molested by their Fellow Refugees : I call upon all the French Clergy to answer precisely, before this learned Nation, these further Queries.

1. What Men have a Right more than others to speak freely their Thoughts about religious Matters ?

2. From whence have some Men a Right to force others to be silent ; and to hate, defame, and ruin them, if they are not so ? And whether the French Clergy have a better Right here in England over those that dissent from them, than the Papists had over them, when they were in France ?

3. Whether Protestants had not avoided all manner of Persecution from the Church of Rome, if they had been but silent ; and therefore, whether the Imperiousness of our French Clergy be not equal to that of the Romish, when they enjoyn to all those, that do not believe every Tittle of the Confession of Calvin, to be silent ; and tear them to pieces, if they are not so ?

4. What Difference there is between the Pope, now cutting himself off from the Communion of those, who will open their Mouths against the Constitution Unigenitus ; and the French

French Clergy excommunicating those who utter the least Word against their Calvinistical Confession of Faith?

5. If *Dissenters* from the receiv'd Notions, when they are few in Number, have not a Right to speak freely their Mind; pray, Gentlemen, how will you justify the first Propagating of the Christian Religion, and our Reformation from Popery?

6. If *Men must be silent*, &c. How shall they ' bring up ' their Children in (that which they judge to be) the Nur- ' ture and Admonition of the Lord? *Ephes.* 6. 4. And also: How shall they ' be ready always to give an Answer ' to *Every Man* that asketh them a Reason of the Hope that ' is in them, with Meekness and Fear?

If *Men must be silent*, &c. pray, learned Gentlemen, be so kind as to favour us with a Comment upon this Passage of the Apostle, *viz.* ' For, with the Heart Man believeth unto Righteousness, and with the Mouth Confeision is made unto Salvation, *Rom.* 10. 10. and upon this Answer of St. Peter, and St. John, to much the same Injunction, made to them by the Pharisees; *Whether it be right in the Sight of God, to hearken unto you, more than unto God, judge ye.* *Acts* 4. 19.

If the Majority of our French Clergy had been as wise Men as that Good Christian the late Reverend Mr. Prime-rose, the late Mr. Lions, and perhaps some few others; they had never suffer'd that Spirit of Tyranny and Persecution to have taken Place among them, as it is evident they have done. It is almost incredible, that some of them should be so much lost to all Sense of Christianity, and Humanity; and that the others should prevaricate so much, as to countenance them in their Enormities, at least by their guilty Silence. Had they contented themselves with preaching the *Calvinistical* Doctrine to their People, without blackening their *Dissenters*; it wou'd have been tolerable. Had they only commiserated the Fate of their Dissenting Brethren, who took those Things for true, which, in their own Opinions, were false, no Body could have blam'd them. And they shou'd have deserv'd the Praise that is due to good Christians, and to faithful Ministers of the Gospel of Peace, had they represented to their People the Possibility, and Likelihood, of those *Dissenters* Sincerity in searching after Truth; and if they had told them that it might be perhaps the Want of Leisure and Capacity, &c. that

made them run into an erroneous Way of thinking ; if they had put them in Mind that Truth does not always go along with Sincerity ; that, if they are honest and just Men, they ought, at the utmost, to be pitied, and pray'd for ; that they ought by no Means to be hated, nor molested, upon the Account of their Opinions, for fear of being guilty of that, which we justly reproach the *Papists* with ; that, if good Argument and Proofs borrow'd from Scripture, could not bring them back into the Path of Truth, perhaps good Example, Love, Charity, and Forbearance, would do it at last. But if, after all, they still persisted in their Errors ; then they should have preached to their People, as that great Apostle St. Paul, ‘ We that are strong ought to bear the Infirmities of the Weak, and not please our selves, Rom. 15. 1. Him that is weak in the Faith, receive you, Rom. 14. 1. ‘ Who art thou that judgeth another Man’s Servant ? To his own Master he standeth or falleth.’ v. 4. ‘ Let us not therefore judge one another any more :’ v. 13. ‘ Let us follow after the Things which make for Peace, and Things wherewith one may edify another.’ v. 19. They might have paraphrased upon such like Passages, which are very numerous in Holy Writ, and shewn the absolute Necessity true Christians are under, ‘ to put on, as the Elect of God, holy, and beloved, Bowels of Mercies, Kindness, Lowliness of Mind, Meekness, Long-suffering, Forbearing and Forgiving one another, Col. 3. 12, 13.’ and again ; ‘ The God of Patience, and Consolation, grant you to be like-minded one towards another, according to Christ Jesus : That ye may with one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the Glory of God.’ Ibid. 15. 5, 6, 7. This Doctrine might have been inculcated with a very great Advantage, and the Practice of this Christian Duty press’d upon their People’s Minds. But instead of this Christian and Human Way of behaving themselves towards their *Dissenters*, the French Clergy have done the very Reverse, as it has been fully attested in the foregoing Pages ; and, like the *Papists*, wou’d have their *Dissenters* refer themselves to the Decisions of the *Church*, or at least besilent, &c. which, by the Way, is no great Commendation to their own Doctrine, which must not be examin’d and try’d, but must be taken upon Trust ; and therefore can be

be none of the best. For, as Dr. Hayley says, in his excellent Sermon before the King, p. 24. ‘ It is but Error only and Mistake that is afraid of a full and impartial Examination. It must be for the Advantage of Truth to appear in as much Light as possible. It wants nothing but a fair Field to make its Defence, and to crown it self with Victory.’

I have now laid before the *English Nation*, and before the *sober Part* of our own, what I intended for the *Present*, Reverend Sir. What Answer the *French Clergy* will make to all these Things, must be left to Time to bring forth. I do not doubt in the least, but that there will be *Invectives* and *Railing* enough, even in their *Pulpits*, according to their *Laudable Custom*, (see the foregoing *Cases*.) But, I must beg the Favour of you, Reverend Sir, and of them, to *remember well*, that, if you are thus *call'd upon*, it is *properly* and *solely* your own *own* *FAULT*. For, as, on the one Hand, your *Dissenters* have done all in their Power to bring you to a *Better Temper*, by a Thousand private Admonitions : So, on the other, you persist on your Part to make use of that unjust Power and Authority over other *Men*, which *Power* and *Authority* you your selves will by no Means grant to those from whom you dissent. I must tell you further, that, how taking soever that *fashionable* and *sanctify'd* Way of *answering* may prove with the meanest Sort, which you have always at Command, it won't do with *Those*, to whom I have appeal'd, and whose *Probation* only I am sollicitous for. As for you, Reverend Sir, I know you to be too much of a Gentleman, to foul your Hands in any such dirty Work : and, as you never was guilty of any such Thing your self hitherto, it would indeed little become you to begin now ; especially after all the Civilities with which you have loaded me, and made up the Want of any other Satisfaction, in your *Letters*. But as for the other Gentlemen, I am not so well acquainted with ; should they treat me as some of them have treated one another, or as they have treated much better and greater *Men* than I am, or shall ever be : it will be but making good much of what I have laid to their Charge. I challenge them to lay fairly to mine any thing that I have done to any *Man*, which I would not have other *Men* do unto me ; or indeed any other *Crime*, but that of

having the utmost Abhorrence for the Domineering, Damning, and Persecuting Spirit. That you, and those of your Brethren, who are in any Degree possessed with it, (as well as Those who sinfully connive at it,) may timely repent, and beg Pardon of God and Men for it, and withall make publick Amends to all those worthy Persons, and good Christians, whom you have *defam'd*, and for the most Part *ruin'd*; (without which, for all your Zeal for *Calvin*, and for your *Synods*, I cannot see how you can hope for God's Mercy;) is the hearty Prayer of,

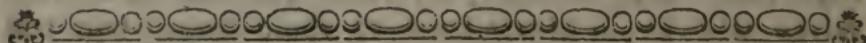
Reverend Sir,

Your most humble Servant,

and true Well-wisher,

Octob. 25.
1718.

CLAUDIUS REY.



APPENDIX.

- I. *The Right Reverend the Lord Bishop of LONDON's LETTER to the Ministers and Elders of the FRENCH Church in the Savoy; with some Remarks upon it.*

Gentlemen,

- I Have seen a Piece intitled, *The Abuse of Confessions of Faith*: a Piece the more worthy to be condemned, because, by maintaining the Contents of a certain English Letter directed to the POPE, together with a Preface, Notes, and French Additions to it, it endeavours to abolish All Confessions of Faith, as being so many Springs of

' of Schisms, Divisions, and Rebellions : Altho' it be certain
 ' that THE CHURCH had no other View, but to
 ' maintain, by the Means of those Confessions, Unity, Peace,
 ' and Communion in the SAME Faith. It is very evi-
 ' dent that this Author's Principles visibly tend to introduce
 ' Irreligion, and Disorder into THE CHURCH ; to ren-
 ' der the Preaching of the WORD of GOD useles ;
 ' as well as Colleges, Universities, and all Schools, which
 ' have been established for the Instruction of Youth in the
 ' Principles of TRUE Religion. As it is too well known
 ' that the Church of Rome is continually endeavouring to
 ' Divide Protestants, in order to destroy them ; there is
 ' GOOD Reason to suspect the Authors of SUCH
 ' Books to be EMISSARIES from that Church. Where-
 ' fore I find my self oblig'd to exhort you to use all your
 ' Endeavours, to hinder the Flocks, which God hath com-
 ' mitted to your Care, from being Pester'd by these perni-
 ' cious Doctrines : and particularly to watch, least he, whom
 ' you shall find to be the Author of that INFAMOUS
 ' Piece, be admitted to preach in any of your Churches. I
 ' desire you, Gentlemen, to impart this Letter to ALL the o-
 ' ther French Churches ; that they may mind it as much, as I
 ' hope you will do.

Gentlemen, I am,

Your very affectionate Friend,
 and Servant,

Fulham, July 16.
 1718.

JOHN LONDON.

Tho' I know that my Distance is very great from his Lordship ; yet I am sure, it cannot be greater than my Distance from the POPE. And, as no Protestant takes it amiss that any one should make as free as he pleases with his Holiness ; so, no True one will, I hope, blame me for standing up, in the Behalf of such Principles as I apprehend to be the very Essence of Protestantism, against the Notions which have induced his Lordship to pass so hard a Censure upon them. For, if, notwithstanding the great Reverence the Jansenists have for the CHAIR of UNITY, as they foolishly call the Romish See, they think themselves obliged to make a Protestant-like Opposition to the Great Invader of the Rights of Mankind ; and are justly applauded for rising up against the Constitution Unigenitus ; how

how much more ought every *Good Protestant*, who professes no such Respect to *any Human Authority*, be commended, for *Appealing to the Bishop of London better advised*, and strenuously opposing the *Principles* inforced in his *Circular Letter*: considering that, if the *French Flocks* suffer themselves to be biassed by the great Name subscribed to it, they will make just as many Steps back, towards what we may truly call the very *Vitals of Popery*, as the most enlighten'd Part of our Countrymen in *France* are now taking, under the Guidance of the *Brave Cardinal*, from it. To shew this plainly, I observe,

1. That, by condemning, even in the most *angry Terms*, the *Principles* of the incomparable *Dedication* to the *Pope*; and those in the *Notes*, and *French Additions* to it, which breath the self same *Good Spirit*, *viz.* of *Liberty* and *Toleration*; and also the *Reverend Mr. Durette's Book*, for strenuously *maintaining the Contents* of them; his *Lordship* lays waste not only the *Protestant Church of England*, but also the whole *Reformation* at once: both because neither the *one*, nor the *other*, can be prov'd *Rightful* by any other *Principles*; as it is plain to every Man who well considers what *Foundation* they stand upon, and as it hath been of late abundantly shewn; and because the Greatest Men the *Church of England*, and the *Reformation*, ever had, such as *Archbishop Tillotson*, *Bishop Taylour*, *Bishop Fowler*, *Chillingworth*, *Hales*, *Mr. Turrettin*, *Mr. Werensels*, the ingenious and learned Author of the *Book*, entitl'd, *Difficulties and Discouragements*, &c. are notoriously involv'd in the same *Sentence*.

2. I own there is no dealing with *Church Authority*, and *Church Anathemas*. But if his *Lordship* will but give me Leave to enter into the Merits of the Cause, and grant that he *MAY ERR*; (which he is too good a *Protestant* not to allow;) I think I can prove, to a Demonstration, that he actually *DOES*. And so does *THE CHURCH* too, if *she* pretends, (as his *Lordship* says, *she* does,) to *maintain UNITY, Peace and Communion in the SAME Faith*, among *Christians*, and among *Protestants*, by a strict Adherence to very *DIFFERENT* and very *OPPOSITE Schemes of Religion*, and *Confessions of Faith*, as to uncontroulable *RULES*: which, without any further Argument, is a plain *Contradiction in Terms*.

3. As palpable as this *Contradiction* is, I would not at all scruple to charge it upon his Lordship; were it not that we must not hastily take it for granted that, by this general Expression, THE CHURCH, this Christian and Protestant Bishop means to speak of THE CHRISTIAN, or THE PROTESTANT CHURCH, collectively; in which it is very plain, that Unity is most destroy'd, when there is the most strict Adherence paid to every particular *Scheme* and *Confession of Faith*. And if we suppose that his Lordship means only to speak of some ONE of the Many Protestant Churches, exclusively to all others; then it will be but changing one *Plural Number* into a *Singular*, and all will be perfectly Consistent and Right. For, it is very plain that a strict Adherence to any ONE particular *Scheme*, or *Confession of Faith*; to the *Confession of Augusta*, for Instance, will necessarily produce *Unity, Peace, and Communion* in the SAME *Faith*; viz. in the *Lutheran Church*; especially if backed by the *Terrors of Excommunication*, and (which will do well enough, till the *Civil Power* is prevailed upon to yield something more,) of good *Penal Laws*: altho' this *Unity* of every particular Church within it self must necessarily produce a *Schism* from all others, which have not the SAME *Faith*. But then,

4. Besides the great *Guilt* in a *Christian and Protestant Bishop*, in this Supposition, of having no Regard at all to the *Unity and Peace* of the whole *Christian*, or at least, of the *Protestant Church*; his *Lordship* falls into a still greater *Contradiction*. For, he is not so prejudic'd as not to see, that his pressing the *French Clergy* to a strict *Adherence* to *Confessions of Faith* in general, is pressing them, and indeed *All Denominations*, to a strict *Adherence* to *their own*; (which the World knows the *Bishop of London* needed not to exhort them to.) And how their strict *Adherence* to *their own Scheme*, or *Confession of Faith*, and the *Bishop's* strict *Adherence* to *his own*, which is not the SAME, but very OPPOSITE, will UNITE the *Bishop* and *Them* in the *Communion* of the SAME *Faith*, is very hard to imagine.

5. It is very plain that the *Faith*, the SAMENESS of which is required in this *Letter*, is very different from that which Mr. Dubourdieu tells us, p. 90. is the *Faith* of the *Christian Protestant Church of England*; which, as he says, is far from setting *Human Institutions* on a Level with

Divine Precepts, or the Decisions of frail Men with the Laws of God; and which holds a Christian and Brotherly Correspondence with the Protestant Churches keeping UNITY with them in Spight of UNIFORMITY, &c. because this is the Faith, for defending which, Mr. Durette and others are treated even as Emissaries from the Church of Rome, and their Principles branded as INFAMOUS; and therefore the Faith, the SAMENESS of which is required in this Letter, is at least near a-kin to the Faith of the LAUDEAN CHURCH, which Mr. Dub. describes again, in Opposition to the former. It is also very well known that, tho' Mr. Dub. in his unbounded Wantonness, hath been pleas'd to affirm, that this Christian Protestant Church of England is the DARLING Object of the Zeal and warmest Affections of the French Clergy; nothing can be more Inconsistent, than the Description he gives of it, with the whole Scheme and Practice of the French reformed Calvinistical Church, which is truly still the Darling Object of their Zeal and warmest Affections: and therefore that they abhor no less the sincere and hearty Members of this Christian Protestant Church of England, (such as Mr. Durette and his Fellow-sufferers are,) than Mr. Dub. says they do the sincere and hearty Members of the Laudean Church. So that it is a Matter of great Amazement to see so much mutual Concern, Brotherhood, and Friendship at this Time between the French Clergy, and the Laudean Church, that receives so much Advantage from this Letter of his Lordship's. And I cannot account for this, but by a very important Discovery that hath been made of late, and which Mr. Durette hath improv'd upon, (Appeal, p 13.) viz. that there are HIGH-CHURCHES, or LAUDEAN CHURCHES of ALL Denominations, which are always fighting for POWER, and DOMINION over the Consciences of Men, among themselves, and always striving to swallow up one another; EXCEPT when they want one another's Help, to destroy any Good Christians, and True Protestants, who use their best Endeavours, (as Mr. Durette hath bravely done,) to expel these opposite FACTIONS, as he justly calls them, out of the Kingdom of Christ. If any one can find out any other Solution of this very great Paradox of our Days; I shall be very glad to hear it. I should also be glad that his Lordship would be pleased to settle exactly the Bounds of his Pleasure, and Displeasure, at the French Clergy; because if, on the one Hand, they have paid a great

great Regard to this Letter he hath so highly oblig'd them with; they have, on the other Hand, paid very little all along to his avowed Principles; which Mr. Gaverol and their late Advocate in particular have set forth in the most contemptuous Manner; whilst the latter hath set Mr. Durette's in the most glorious Light.

6. As Religion consists in worshipping the Father in Spirit and in Truth; in believing, not what hath been decreed in the several Synods, and Confessions of Faith by Fallible, and often Weak and Passionate Men, before we were born; but in seeking our own selves after the Faith ONCE deliver'd to the Saints; and chiefly in a serious Practice of Moral Duties, which is never the better follow'd, for having a Regard to particular Schemes, and to Human Confessions of Faith; but too often the contrary: it is very plain, that, if there is any Irreligion in the Case, it must be wholly on the Side of those who will tie Men down to the Belief of those Human Systems, (as the Pope does to the impious Decrees of the Council of Trent;) let them JUDGE those particular Systems, or Confessions, never so destructive of the True Worship of the Father, and never so contrary to the Faith that was once deliver'd to the Saints. For, I take it to be the very highest Degree of Irreligion, and the next Step to Atheism, for a Man to submit to what he JUDGES to be destructive of either of these Good Things; or to Command, and even so much as to Desire, others to do it.

7. There is no Church so disorderly as the Church of Rome. And the only Cause of it is, that Unity, Peace, and Communion in the same Faith, is inforced upon its Members by Threats and Penalties, by which that devouring Church hath kept the whole World in Awe for so many Centuries. And therefore it may be said of his Lordship's Letter, that it tends visibly to introduce a like Disorder; and how dreadful that would be to all the Protestant Churches, and in particular to the True Christian Church of England, let ALL TRUE Protestants consider.

8. His Lordship should have carefully distinguish'd between Preaching, and Preaching the Word of God. For, the Want of this Distinction naturally leads People to think that all Preaching (much of which, he will own himself, is the Word of Weak, and often the Word of very Wicked and Factious Men) is still the Word of God; even whilst the Word of God is the most abused by them. It is true, Mr. Durette's Principles tend visibly, not only to render all

Popish, or High-flying, and Factious Preaching, in any Denomination whatsoever, useless ; but also to inspire Men, Christians, and Protestants, with the utmost Abhorrence for all SUCH Preaching ; as being only calculated to fill the Heads of the Hearers with the Darling, tho' often impious, nonsensical, and contradictory, Notions of their respective Sect or Faction ; and to incense them against all Dissenters from their particular Schemes or Confessions of Faith. And, I humbly think that the Bishop of London cannot name any thing more contrary than this is to the Preaching of the Word of God, truly so call'd.

9. The same may be said with Relation to Colleges, Universities, and Schools ; which, among the several Denominations, must be Strangers to every thing that can be call'd TRUE Religion, as long as they retain that Unchristian Fondness for their particular Schemes and Confessions ; and in which the Youth can only be instructed in the Principles of TRUE Religion, by taking due Care not to prepossess them with the same Notions, and Passions, with Respect to their particular Human Systems and Confessions of Faith, as Popish Children are, in Opposition to the whole Protestant Church.

10. The Bishop of London hath been talking a great while of Emissaries from the Church of Rome. But, for my part, I could as soon believe any thing, as that the Persons he means are such ; or even that they undesignedly promote the Popish Cause and Interest. I am willing to admit of the Criterium his Lordship gives. And then think it enough to refer him to the Argument above, p. 23. which his Lordship will easily apply to the present Case. What Sir Richard Steele will say to his being suspected too of being an Emissary, in the Lump with others, I do not know. But I think, this should tempt him to write a Second Letter to the Pope ; in which he might entertain the World with something very merry.

11. Which of the Two, the Bishop's Letter, or Mr. Durette's Book, deserves most to be censured, and to be guarded against, I leave it to the Protestant Reader, and to the Supreme and Sole Judge of Controversies, viz. the Honest and Understanding Part of the World, to determine.

I shall conclude by telling his Lordship again, that, whilst the Jansenists, entangl'd as they still are in the Snare of Popery, teach us that even the Fear of an unjust Excommunication ought not to hinder us from defending what we think, and

and know, to be Truth, and from doing our Duty; * His Lordship must not wonder at the strenuous Opposition, his Letter is likely to meet from those Thorough Protestants, who think themselves oblig'd to oppose it, as tending to rob them of such invaluable Blessings as have cost so much Blood, and Labour, and are much dearer to them than Life it self: and to frighten the Weak and the Ignorant into that Spiritual Slavery, which hath been in all Ages, and is in All Countries, in the Hands of some, the great Engine to promote the Temporal Interest and Grandeur of the Clergy; and by Consequence arbitrarily to dispose of the Lives and Fortunes, as well as of the Understandings, of the Laity.



MR. GRIMAVULT'S LETTER to MR. DE LA MOTTE, French Minister.

SIR,

GIVE me Leave to impart to you some few Observations, which I have made, in reading your late Book. I do not pretend here to defend those Gentlemen against whom you write, who, I am confident, are able to defend themselves, and to lay open all your Weaknesses and Inconsistencies before the English Nation. I propose only to shew your Unrighteousness, and Disregard to Truth, in your whole Account of me, and your Boldness in inventing and publishing new Calumnies against one, whom you, and your Brethren, have already so much blacken'd and vilify'd: (see my Case;) which Calumnies you think, if they are but utter'd by Divines against a poor Dissenting Shoe-Maker, will find Credit amongst your hot slavishly inclined People.

Waving therefore all what I might say, to shew, from your own Confession, that those who Dissent from you can have no Guilt, in not believing such Human Articles as (you say) do not BIND their Consciences; and therefore cannot be Guilty, in not being SILENT, (as you would have them,) p. 17. about what they believe without Guilt; that, when they FIND that the Decisions of their Pastors are not agreeable to the RULE, they are OBLIGED to reject them, p. 17. and therefore that the French Clergy themselves are Schismatics, when they exclude from their external Communion such

* This is the 91 Proposition condemned in the Pope's Constitution, which is handled by a Jansenist with all the Severity imaginable, in a French Book, entitl'd, Observations upon the Constitution of our Holy Father the Pope, Clement XI. &c.

as do their DUTY; and consequently belong to the Church of Christ, and are often better Christians than their Persecutors; viz. when they deny Ungodliness, and worldly Lusts, and live soberly, righteously, and godly in this present World, (Tit. 2. 11.) which a great many of the French Ministers do not, for all their Zeal for Calvin, for the Synod of Dort, and for Athanasius's Creed: Waving this, I say, and the like, I shall confine my self to those Facts which concern me more particularly in your Book.

1. Had I been a *furious, unquiet Man, a Disturber of the Publick Repose,* as you have represented me, p. 40. it was the Business of the Government to have punish'd me, and not that of the French Clergy. But you mean no more by this, than that I went about Dogmatizing from Place to Place, and seducing the Weak, &c. which is a gross FALSHOOD. With what Face can you tell the World that I did so? Have you lost all Shame, and all Fear of God, that you make nothing of inventing such notorious Untruths, in order to palliate the Heinousness of your Conduct, and to cast some Guilt or other upon your much abused Neighbour? I challenge you, Sir, in the Name of the Ever-living God, to produce any Proof of my having behav'd my self as you say I have; to name the Place where I did *dogmatize*, and the Persons whom I did seduce. And if you do not, I proclaim you here before the World as a *Murtherer of your Neighbour's Reputation*, and as one who hath wilfully invented new Slanders, in order to compleat my Ruin.

2. It appears, by what I have solemnly declar'd in the Certificate I have given to the sensible and charitable Author of the foregoing Book, that I had never declar'd my self for those unfashionable Sentiments, (for which I was cut off from your Church,) before Questions were put to me by four Elders of your Consistory; by whom I was cited quickly after, and condemned. But, suppose, for Argument sake, I had declared my self, &c. Have you not, Sir, your self told us just now that, *when any one finds that the Decisions of his Pastors are not agreeable to the RULE, he is OBLIG'D to reject them;* and therefore to undeceive those that he thinks are seduced by them? And as long as I liv'd as a good Christian, and shew'd my self entirely submissive to the Authority of Christ, tho' not to Yours; you ought not to have desam'd and ruin'd, &c. but the most you ought to have done was, to confuse me.

3. It appears also by the Letter, you, and Mr. Dargenteuil, wrote in my Behalf to the Consistory, (*Ibid.*) that you yourself did not think me Guilty at that Time of such a Behaviour as you charge now upon me. I have quoted the late Reverend Mr. Lions for my Voucher in this Fact; who shew'd me, in the Book of your Discipline, that this whole Proceeding was an open Violation of IT, &c. What hath occasion'd this great Change in you, I own, I cannot account for; unless it be that you have been glad to court Favour, at the Expence of Truth, and of the Innocent. But I must tell you friendly, that you should have avoided giving Occasion of

reproaching you with it; not only because it is very odious in it self; but also because it puts People in Mind of *Another* of much greater Consequence, which it is much your Interest that the World should forget.

4. You say that I was condemned for being a *Sabbatharian*. I do not think this so much a Matter of *Shame*, as to invent and publish such a notorious *Falshood* again as this is. For, I had not the least Thought of keeping the *Sabbath-Day*, or the *Seventh-Day*, till above two Years after I had been excommunicated by your worthy *Consistory*. And do not you blush, both to invent such Things; and to declare publickly that you think it Reason enough for excluding from your religious Assemblies a Man, that thinks himself obliged to keep one of the *Ten Commandments*? Instead of being so lavish of your *Excommunications*, and of bestowing them upon those who have so much Regard for those *Holy Commandments*, that they are even afraid of leaving One of them, (which, you think, is out of *Date*,) unfulfill'd; you would do much better to bestow them upon a gret many of your own *Body*, who own, *every Sunday*, that 'they never so much as cease to break and transgres God's Holy and Divine Laws,' and who say very true when they say so.

5. You bring, as another Reason of my being excommunicated, that I was an *Anthropomorphite*, and believed that God hath a *Body*. This also is another *Falshood*; for, there was not the least Mention of it. But, suppose I had believed that God hath *Parts*, &c. as knowing of Numberless *Texts* of *Scripture*, in which 'tis expressly said he hath; and of none in which it is said that he hath not; or in which it is said that those are only Figures of Speech, as you pretend: Should this have been a sufficient Reason to deprive me of the *visible Badges* of *Christianity*, and to exclude me from the *External Communion* of *Christians*; and by that Means, of course, to *defame* and *ruin* me? I could not possibly have been more Guilty in believing this, than your Great *Tertullian*, and all the *Orthodox* of his Time. For, he not only 'attributes a *Corporeal Substance* to God'; but also 'does not believe that any will deny but that God is a *Body*'. (See the famous Mr. *Daille's* Second Book, concerning the *Right Use* of the *Fathers*, Chap. 4. p. 69. and the great *Du Moulin's*, as you call him, *Anatomy of the Mass*, Ch. 22. p. 92.) *Tertullian* was indeed a Great *Father of the Church*; and I am but a poor *Shoe-Maker*. But still, happy was it for him that he was not a Member of your *French Church*. For, I cannot think that you could have been so partial, as not to decide that he overthrew the Foundation of the *Christian Religion*, and deprived God of his *Godhead*, as much as I. And no doubt, Mr. *Pegorier*, Rival and *Barbot*, would have thunder'd out their petty and wicked *Anathemas* against *Tertullian*, as well as against me; altho', according to Mr. *Daille*, (*ibid*) he did not depart from the *Church* in any thing, in *Point of Faith*; which shews that, according to this famous *Author*, believing, or not believing, that God hath *Parts*, is not Essential in *Point of Faith*.

7. I think it ought to be a Matter of great *Amazement*, to see the *Refugee Ministers*, that have been forced away from their Country by a violent *Persecution*; and who should not be tolerated here, in the generous Nation, which hath afforded them a *Shelter*, was as *Narrow-spirited*, and as *Domineering* as they are; exercise such a *Tyranny* over their *Fellow Refugees* and *Fellow-Sufferers*; and fill all those, who are so weak and so blind as to suffer themselves to be influenc'd by them, with the same *Spirit of Persecution* and *Hatred* from which they have fled, against any who *Dissent* from them: and this, in open *Defiance* to the *Laws* of the *Land*, and to the *Acts of Toleration*, by which they themselves are protected! What would not they do, if they were the *Church establish'd by Law*, and had the *Power* in their *Hands*?

Thus I have shew'd, Sir, in a few Words, that you have aggravated your former *Injuries*, by falsely representing my *Case in every Respect*. And as this gives me Reason to think that you, and your *Brethren*, rather endeavour to *palliate* your past *Conduct*, by the most *unlawful Means*, than seriously design to behave your selves better for the future; I cannot but think, and say, of you, and of them, that you have not yet learn'd, that Religion consists not in your empty *Calvinistical Speculations*, (which you see are very consistent with doing all the *Mischief* you can to better Men perhaps than your selves;) but in *loving the Lord our God*, with all your *Hearts*, and with all your *Souls*, and with all your *Minds*; and your *Neighbour* as your selves. I believe, I have the more Reason to think, both of you, and them, in this View, because I have writ several *expostulatory Letters* to some of your *Constituaries*, and rebuked a great many of your *Ministers*, and *Elders*, according to what is prescribed, *1 Tim. 5. 20.* and *Lev. 19. 17.* who have hitherto shewed themselves *Harden'd*, and *Incorrigible*.

I am,

Your much abused,
and calumniated,

London, Octob. 5.
1718.

MICHAEL GRIMAUT.

E R R A T A.

PAGE 17. l. 1. whether; r. that. p. 28. l. 39. and whose Dignity; r. and whose Liberty. N. B. p. 31. l. 8. r. thus: He was vex'd in France, and likely to be depos'd for Arminianism. He was let alone here in England, till, &c. N. B. What is said of the Reverend Mr. Menard, p. 37. must be understood after the Fact relating to Mr. Marechal, p. 36. whom Mrs. Menard reprimanded very much, for what he had said of Mrs. Noual. But Mr. Menard was soon prevail'd upon to shew himself no better than his Brethren. N. B. The worthy Person, who speaks, p. 37. l. 13. is not positive that the Reverend Mr. Rousillon accompany'd the Two Elders, who tender'd to Mrs. Noual the 40 Articles of Calvin to subscribe.

108.129. HECCK.

Author Rev. Claudio R.

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